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EDUCATION IN ANCIENT CHINA

The educational institutions and methods of the ancient Chinese are of unusual interest in the history of education because they may be said to exhibit in the most pronounced form the characteristics of Oriental education in general. Besides, China has moved so slowly—indeed, until quite recent times, she may be said not to have moved at all—that present conditions adhere so closely to the traditions of the past as to reproduce that past with historical fidelity. With the new era, ushered in by the Imperial Decree of September 2, 1905, an era of revolution in matters educational, we do not concern ourselves here. Our interest is rather in the past, an unusually long period of conservatism and stagnation in all that pertains to the training of youth. Setting aside as doubtful, to say the least, the claims of the Chinese to extreme antiquity as a race and an organized empire, we may with safety admit that the educational system of ancient China was in existence in the year 2250 B. C. and persisted with very few changes until the year 1905 of our era.

Like all the Oriental races, the Chinese took their ideal of life and, consequently, of education, from their sacred literature. This consisted of the "Classics" edited and in part written by the great religious teacher Confucius (about 550-480 B. C.). Confucianism is not, as has been

sometimes asserted, agnosticism. It professes belief in a Supreme Being, the Spirit of Heaven, and also in a number of subordinate spirits, some of whom are good, and some evil. It attaches importance also to the cult of ancestral spirits, and exalts Filial Piety into a primary duty. In fact, Duty is the keyword to an understanding of this strange system of thought. The God who is identified with the physical heavens is also the Supreme political authority and the object of religious worship, so that three orders, the physical, the political and the moral-religious, which we hold to be distinct, are, to the Confucian, one and the same: the laws of Nature, the decrees of the Empire and the Will of God are identical, and man's whole duty is to find out this Way of Life and follow it without hesitation or question. Hence comes the conservatism, the exclusiveness and the lack of progress which, until our own day, characterized the Chinese as a race. The Chinese are the "celestials," all others are "foreign devils." China has nothing to learn from outside, and the Great Wall is at once a physical barrier and a type of the moral and spiritual obstacles placed in the way of interference from outside. The wide spread of Buddhism (76 A. D.) does not seem to have affected the official religion of the Empire.

The language of China also helped to shape the educational methods of the Chinese. It is, as is well known, an inorganic language, consisting of monosyllabic roots, from which, by combination, not by inflection or grammatical construction, expressions, which we call sentences, are formed. The words, as Laurie says, are put together "one after another, without forming them organically into a sentence." The written language consists of individual signs for the root-words. Some place the number of these signs at 260,000, although there are only about 25,000 in actual use. Besides, there is a vast difference between the classical or literary language and the spoken dialect or dialects. All these conditions tended

to influence the methods of teaching, and the influence, naturally, was in the direction of the formal and the mechanical.

The Chinese ideal of education is said to have been inspired by the Confucian text: "What Heaven has conferred is called nature; (life in) accordance with nature is called the *Path of Duty;* the regulation of that Path is called instruction." If we recall at this point the belief of the Chinese, as outlined above, in the identity of the spiritual, the political and the physical orders, we see at once that this ideal excludes as valueless mere theoretical knowledge of physical truths, and discourages all speculation in regard to reasons that may be behind the prescriptions of imperial or parental authority. The supreme duty of the child, as of the adult, is the punctilious observance of all the rules of conduct laid down in the sacred books. And by conduct are to be understood matters of manners as well as of morals. Indeed, in this system of ethics there is no distinction between virtue and propriety, between sin and social solecism. Failure to observe the formalities is, for the Confucian, a sin as serious as the violation of a moral principle. If to this peculiarity we add the Chinese love of formalism, its insistence on rites and external observances, its exaltation of politeness to the level of virtue, we can realize how powerfully the ideal of conduct influenced education in the direction of conservatism.

The organization of schools among the Chinese was more highly developed than among any of the other peoples of antiquity. State control was, however, exercised by the examination system and not by direct ownership of schools or the compensation of teachers by the government. As elsewhere, there were elementary schools and higher schools: the former seem without exception to have been private schools, owned or rented by the teachers: the latter were, for the most part, private property also.

In the elementary schools the programme included the tasks of memorizing the sacred texts, learning to read the texts, and learning to write. These tasks were performed in a purely mechanical manner, without, apparently, any attention being paid to method in teaching or capacity for learning. Besides, the pupils were trained in the details of politeness and propriety. They were taught how to dress, how to sit and stand, how to salute, how to eat, and so forth. No detail was too trivial, all the minutiæ of manners and behavior were attended to with the utmost care and the most solemn seriousness. For everything was prescribed in the sacred text; there was no room for individual taste or inclination; in a word, the "person" was merged in the "custom" or "rule," and strict uniformity was the ideal. In this condition of education some historians see the prototype of the uniformity in dress, speech, gesture, and so forth, which characterize the Christian monastic system. It is true, there is an external resemblance, so far as attaching importance to details is concerned. But, it ought not require much insight into Catholicism to see that the resemblance is merely external. The monastic "Rule" often enters into very minute questions of detail and aims at prescribing regulations for every contingency of conduct. But the member of the monastic order who learns to obey the "Rule" is not debarred from seeking the reason, at least the radical reason, in the Christian virtue of obedience, and his knowledge of the reason, making his conduct reasonable, lifts it from the plane of servitude to that of freedom. He is not forbidden to seek the Truth which underlies all authoritative rule, and that Truth it is that sets him free. In Christian communities, there are thus added to the advantages of uniformity and conservatism those which spring from individuality properly disciplined, and while the past is preserved progress is not excluded. It is, to say the least, curious that historians like Laurie fail to see this difference.

"Changes," he writes (*Survey of Pre-Christian Education,* p. 149) "and the freedom of mind which is their cause, are always hateful to the organizing mind, which is a tyrannous and leveling mind, whether it clothe itself in the garb of a cold, hard system like that of the Chinese, or of a Catholic church, a secular imperial bureaucracy or a communistic police." One would think that a historian of the medieval Catholic universities ought to be the last to associate the educational influence of the Catholic Church with that of Chinese despotism and other forms of tyranny. One would expect him at least to see the difference between the letter that killeth in Chinese formalism and the spirit that giveth life in the practice of Christian obedience.

In the higher schools of China the subjects taught were the interpretation of texts, the study of commentaries and composition-writing. Here again mechanical fidelity to the established standard is the rule of perfection. The texts are to be interpreted, not according to the intelligence of the interpreter, but in conformity to the authority of the commentator. It is as if a modern teacher of Dante were to forbid his pupils to exercise their own powers of interpretation and insist on their memorizing all the interpretations of a given passage from the days of Boccaccio to those of Scartazzini. Again, in the matter of composition, originality was rigorously ruled out. The division of the theme, the order of topics, the comparisons, illustrations, applications, and so forth, were all prescribed, and should be followed faithfully. The style, too, was determined by the classics. The teacher, for example, writes "Wind blows" and the pupil starts to model his sentence on the sample given him. If he were to write "Rivers run," "Rain falls," "Birds fly," we should consider that he had copied his original with commendable fidelity. The Chinese teacher, however, is not satisfied: the sentence "Rivers run" is not pronounced to be correct until it

has been discovered, in so many words, in some of the Classics. It is hardly necessary, perhaps, to remind the readers of this REVIEW that the practice carried to limits so absurd by the Chinese is not entirely unknown among teachers of Greek and Latin composition.

Although the Chinese considered education to be a function of the State, and related it very closely to political duty, the control of the State was not brought to bear directly on the schools, either elementary or higher. It was exercised by means of an examination system which completely dominated the work of the schools. This examination system constituted a programme of civil service *à outrance*. It made all political preferment conditional on educational fitness, and made it possible for the Chinese to boast that they are governed, not by an aristocracy of birth, but by an aristocracy of intelligence. It was thoroughly well organized. At its head was the Imperial Academy at Pekin, in each of the nineteen provinces there was a chancellor, or chief examiner, who was represented in each district by two educational mandarins. In each departmental city there was an examination center, at which tests were held "twice every three years." The severity of the examinations is almost incredible. The candidates were shut up in cells for eighteen or even twenty-four hours, and if we take the figures given for the year 1903, namely, 1839 successful candidates out of 960,000, we are forced to admit that the tests were rigorous. There were three grades of examinations. The first, corresponding to the examination for Bachelor's Degree among Europeans, entitled the successful candidate to the designation "Flower of Talent," or "Budding Genius;" it conferred social prestige, the privilege of wearing a distinctive dress and eligibility to the lowest government offices. After this came the examination for the degree of "Promoted Scholar," corresponding to our degree of "Master," which, if successfully passed, entitled the candidate to put a slab over

his door, and fly a flag from a pole to inform the world of his distinction. The third degree was that of "Entered Scholar," corresponding in some ways to our Doctor's Degree. The examination for this degree was held in Pekin, and is said to have lasted thirteen days. The candidate who passed it successfully was admitted to membership in the Imperial Academy, from which the highest officers of the State were chosen.

It would be vain to look for anything like scientific method in the Chinese manner of teaching. Where attention was fixed on the task of preserving the past unchanged, and no consideration was given to the development of the individual mind and character of the pupil, there was not even an instinctive realization of the best way to educate. Accordingly, we find among the Chinese some of the most reprehensible methods, such as excessive (even exclusive) memory training, mechanical repetition, unintelligent imitation, crudeness in material equipment of the school, and, on the part of the teacher, the liberal use of the rod, inhuman harshness, and an attitude, one may say, of hostility towards those whom he tried to teach. The senseless custom of "backing the book" in the recitation of prescribed memory-pieces is significant of the general condition in the schools of ancient China.

The one word which seems to sum up the Chinese ideal of education is *Recapitulation.* As the savage aimed at training the immature member of the tribe to *imitate* the achievements of the adult member, so the Chinese strove to put the pupil in a position to *recapitulate* the customs, traditions, manners and conduct of his ancestors. The recapitulation aimed at was complete, literal and minute in every detail. There was no room left for individual action or even thought in lines diverging ever so slightly from the norm prescribed by the past. The old way was never suspected of being anything but the best way, and the new way of doing anything was condemned beforehand as undesirable, because it was inferior as well as

impious. Recapitulation carried to this extreme was, of course, exclusive of progress. Nevertheless, there is a sense in which the recapitulation of the past is commendable as a principle in education. All education aims to put the pupil in possession of what is worthy of imitation in the past history of the race. Literature, history, language itself, tend to do this. The conscious veneration of types of human excellence, the honor paid to heroes and saints tends in the same direction. In Christian education, especially, the minds and hearts of the pupils are trained to turn to a heroic past and to look upon that past as a kind of Golden Age. The Age of the Martyrs, the Ages of Faith, the era of Christian Chivalry are drawn on for inspiration, and the practice and belief of the first Christians is, among contending sects, considered to be a sign that such and such a rite, or such and such a doctrine is part of genuine Christianity. Our eyes, like those of the Chinese, are turned towards a glorious past which we admire and imitate. There is, however, a vast difference between recapitulation which is mechanical, unintelligent, unprogressive, and that which is free, spiritual and dynamic. We do not strive to reproduce in our own day and generation all the details of primitive Christian, feudal or medieval life. And what we do preserve we aim to accommodate in an intelligent and vital manner to the needs of our own times. Thus conservatism and progress are made compatible, and the Church, rooted, so to speak, in conservatism by a deposit of Faith which never changes, and by an understanding of a divine mission which is always the same, is free to accommodate itself, as all living things do, to its environment. Freedom, in order to be true freedom, must have some limitations: progress, in order to be true progress, must be a balance of the new and the old; not change, merely, but such change as agrees logically and biologically with what remains unchanged.

The results of Chinese education, if we consider the unfavorable side, are evident enough. Stagnation, exclusiveness, hostility to progress, the suppression of individual divergence from the type,—all these are well-known effects of the education which prevailed in China for four thousand years. On the other hand, there are virtues which we may designate as static. A public order that is rigidly stable has little to recommend it to Europeans and Americans. Yet, stability in itself is a desirable quality in the social order, and the virtues, such as honesty, truthfulness, industry, politeness, reverence for authority, parental and civil, which make for social stability, are not to be despised or neglected. The undiscriminating veneration for everything that belongs to the past is, we think, inimical to progress, but the total lack of consideration for established custom and tradition is, we are beginning to realize, a very serious source of danger, and a menace to true progress. A nation that has no respect for its own traditions, that knows no motive but that of expediency, and will not, out of devotion to a principle, forego a chance to make progress, is no better than the individual who seeks his own advantage irrespective of honesty and honor. There is some justice in the arraignment of the pseudo-Chinese critic of our civilization: "Where there are no humane and stable relations, no reverence for the past, no respect even for the present, but only cupidinous ravishment of the future, there, we think, there is no society." What Laurie calls the "sterile convention of outer obedience" is not, indeed, a commendable result of an educational system, but a system which would leave no ground for obedience of any kind would be even less desirable. The student of the history of education should try to see the "good in things evil," and, if he reflects on the data furnished by the historian, he will see in every system of education something to praise as well as something to blame. His criticism should be constructive, if it is to be profitable; that

is to say, he should see in the educational efforts of the past not only the faults and defects which are to be condemned and avoided but also, though in germinal form, perhaps, those virtues and perfections which were afterwards to become effective in higher systems of education. Moreover, he will not be misled by prejudice into the error of false analogy and use the shortcomings of the ancient Chinese as educators in order to condemn a Christian system of education because of a fancied resemblance.

WILLIAM TURNER.

SOME PROBLEMS OF CORRELATION

As a pedagogical device correlation is justifiable on both theoretical and practical grounds. The psychologist must favor it because it is in harmony with the sanest and latest findings of the science of mind; the teacher must hold it in honor because he knows its value in actual classroom work.

The psychological justification of correlation is based in the first place on the law of association, and secondly on the now generally recognized limitations of the theory of formal discipline. The law of association has been variously formulated, the phrasing of Dr. Wenzlaff being as apt as any: "Impressions that have once been together simultaneously or successively in consciousness, tend to reappear together." It is in the light of this law of association that gifts, keepsakes and souvenirs have their logical significance; the gift suggests the giver, the keepsake the friend, the souvenir the place or the occasion. The mention of the word Napoleon recalls numerous associated concepts such as Josephine, Austerlitz, marshals, Elba, Russia, Waterloo, military genius, diplomacy, ambition. A familiar tune played on a hurdy-gurdy beneath my open window makes me think of friends departed, schoolboy joys and sorrows, moonlight sifting down through overhanging branches, a poem once read while that same tune was being played under widely different circumstances.

While the limitations of the theory of formal discipline are neither so fundamental nor so far-reaching as many modern psychologists consider them, the strong trend of modern educational thought in the direction of practical efficiency makes recognition of them imperative. In the endeavor to unite general mental training and character building on the one hand and specific mental or manual

ability on the other, the device of correlation comes as a facile key to the situation. In educational theory it ranks among the most potent factors in revealing the interdependence of the deductive and the empirical methods of thought and in merging the fields of the static and the dynamic.

So much for the purely theoretical phases of correlation. From the practical viewpoint of the teacher the fundamental issue is, not the intrinsic logical relations of the subjects taught, but the degree of their adaptation to the child's budding faculties and to his present and future needs. Correlation tends to the formation of unity of thought, to the securing of mental focus; it stimulates facility in comparison and contrast; it keeps the youthful mind on the alert to perceive the relations and ramifications of things. Besides, it develops the memory along natural rather than arbitrary or mechanical lines; and in many instances it serves as an admirable form of recapitulation, reiteration and review.

All these considerations, and many others which might easily be urged, render the subject of correlation a vital one in the art of pedagogy. If our work as teachers is to bear fruit it can never do so on the more or less tacit assumption that the youthful mind—or, for that matter the mature mind—is a series of water-tight compartments, each definitely labeled History, penmanship, Christian Doctrine, arithmetic, etc. Such an assumption is born of the theory of isolation of studies; and in this sense isolation is essentially non-productive and non-conductive. The advice given by Mr. Joseph Payne in interpreting the educational theory of Jacotot, "Learn something thoroughly and refer everything else to it," is more epigrammatic than practical; but, even if literally followed, it would produce better results than slavish devotion to the theory of isolation.

The fundamental process of correlation has been described by Dr. McMurry as "a means of binding to-

gether more closely all the studies and experiences of a child." It is something that transcends both childhood and class-room experience; it enters into the life process of every man who truly lives. To make harmony out of seeming discords, to accept and gradually appreciate facts apparently contradictory, to dovetail knowledge and experience, to perceive the truth of those glorious paradoxes of Christianity like "He that would save his life must lose it," to see the action of Divine Providence in the fall of the sparrow—this is correlation.

Thus viewed, correlation in the larger sense becomes a problem with which history, art, literature and philosophy are ever wrestling; a problem which has received its most adequate solution in the Gospel precepts and the teachings of the Catholic Church. Conditioned upon it is man's eternal quest of happiness and truth, and to its solution has the saint and the sage, the poet and the scientist each contributed his share. Correlation in the class room is but a part, a very small part, of correlation as a life process. Let the teacher who seeks to realize the dignity of his vocation ponder deeply this truth.

* * *

A hasty glance at the schedule of studies followed in parochial schools reveals the fact that the several branches are susceptible of classification into what might be called affinity groups. There is, for instance, the scientific group, comprising such studies as arithmetic and elementary science. Again, we recognize an affinity existing among such subjects as reading, composition, geography and history. Finally, there is the practical group, embracing such branches as manual training, physiology and hygiene.

This particular classification is in no sense dogmatic; it is suggested merely as an evidence of the fact that in the grammar school schedule there are varying degrees of association possibilities; that, for example, there is a closer affinity between history and geography than

between history and arithmetic. That heaven-gift, a sense of proportion, must guide the teacher in his work of correlation.

An eminent actress tells in her memoirs of a stage manager who guided her destinies in the distant days when she was as yet unknown to fame. He was a man of strong ideas, a veritable martinet. He would chalk the stage and say, "You stand here," or "Sit with your arm elevated thus." Rehearsals were extremely strenuous proceedings. But once the last rehearsal was over, the stage manager quite unaccountably lost all interest in the performance itself, and proceeded to arrange his plans for the play that was next in order of presentation. On one occasion, after a play had been enacted publicly two or three times, the actress approached the stage manager and asked if he did not deem it advisable for her to modify a bit of the "business" insisted upon so urgently during the period of rehearsal. His reply was illuminating. "Don't bother me about that play any more!" he exclaimed. "My business is to conduct rehearsals. When it comes to the actual performance, I don't care what you do."

There are teachers not unlike that stage manager in their conception of correlation. During a penmanship lesson they insist rigidly upon formation, neatness and speed; at other times the pupils may write in any way they please. They exercise an eagle-eyed sense of orthographic propriety while the daily dictation exercise is in order; but in examinations in history or Christian Doctrine they permit the children to adopt systems of simplified spelling that cannot but make the judicious grieve. And, most like the stage manager, those teachers never seem to grasp the real significance of what a rehearsal really is. For the school is, in one sense, the scene of a rehearsal for the great drama of life wherein each man "in his time plays many parts."

With all this in mind we make no overstatement in

insisting that spelling and penmanship should find their field of correlation in every written exercise in which the pupils engage. Eternal vigilance is not only the price of liberty, it is also the price of right habits of spelling; and practice means perfect in penmanship as in so many other things. A little of the practicality favored by the lamented master of Dotheboys Hall should apply to spelling and penmanship. When one of Mr. Squeers's pupils learned how to spell window, he proceeded to wash the windows of the back parlor; when one of our pupils learns to spell the same word he must learn—not, indeed, to wash windows, though he might easily do something less salutary—but to spell the word correctly anywhere and everywhere he may have occasion to employ it in written discourse.

At a recent educational convention an experienced teacher of muscular movement penmanship unfolded his methods at considerable length. His paper brought out a variety of interesting discussion, but one of the most pertinent contributions was made by one of the youngest teachers present, who, in substance, said: "If this discussion is to get down to the root of the difficulties most of us experience in teaching penmanship, it will have to center upon something more fundamental than the order in which the pupils are to be introduced to the oval drill and the push-and-pull movement. The essential trouble is that the average class is admonished during the penmanship period to employ the muscles of the forearm in writing, but at all other times each pupil is permitted to use the finger movement or the whole-arm movement or any other movement which strikes his fancy." Here, in good sooth, was a Daniel come to judgment.

The late Brother Azarias pithily stated a great truth respecting correlation in the words, "History without geography is but a romance of the land of nowhere." Though practically all textbooks of elementary history are plentifully garnished with maps, the wise teacher will

find it always advisable and sometimes necessary to use the geography texts and wall maps in connection with the history lesson. As a result of learning history from the history text alone, a normal boy of twelve was found to believe that Lord Calvert's colony was established farther north on the Atlantic coast than Jamestown. A high school class in Greek history, after being spoon-fed from their history text for several months, were required to draw from memory a map of Greece and to locate Athens, Sparta and Corinth. The results were strikingly akin to Mark Twain's famous map of Paris—they put things in a surprisingly new light. The correlation of history and geography invests geography with fresh significance and gives to historical facts a local habitation and a name.

A helpful practice in the correlation of history and geography is the use of modern maps in connection with the study of events that happened in the more or less distant past. To trace on an up-to-date map of the United States the line of Braddock's march in the period of the French and Indian wars is to bring home to a class a vivid impression of certain phases of our national development. During the recent troubles in the Balkan States, a teacher of Greek history clipped maps of Greece from current magazines and used them in connection with his lessons on the Peloponnesian war. Monsignor Benson, in the initial chapter of "Lord of the World," gives a novel and stimulating illustration of the use of this method of comparison.

To teachers who would seek the possibilities of correlation in the field of history nothing can be more illuminating and suggestive than the celebrated third chapter in Macaulay's History of England. There they will find how such apparently irrelevant topics as coffee-houses, country squires, toll-roads and pack horses yield rich historical material and throw floods of light upon political events, popular uprisings, sectarian bigotry and habits

of living. The student of history must learn to correlate his work with everything from cabbages to kings.

It is hardly necessary to dwell upon the strong affinity existing between literature and history, nor are the problems connected with the correlation of these subjects matters of great difficulty. There is less rashness than one might at first suppose in the declaration of a distinguished statesman to the effect that he learned English history from Shakespeare's chronicle plays. Significant in the extreme are the words of a learned and accomplished Italian father: "I never feel that I really know any historical epoch until I have supplemented my more serious studies with the perusal of several reliable works of fiction dealing with the period." Dramas and poems, novels and folk songs, furnish valuable historical material, and in their turn are intensified, explained and illuminated by the story of the past.

These facts we know; it remains for us to make them known and realized by our pupils. In general it may be said that any work of literature that is worth reading at all is worth reading in relation to its historical background; both history and literature gain by the process. A literary map of England, prepared by Professor Phelps of Yale, is a valuable and inexpensive aid in showing some of the numerous points of contact between geography and literary history.

Correlation extends not only to definite school subjects and to the daily life and hourly experience of the pupils; it also finds a fruitful field in branches of study that ordinarily are not found in either grammar or high school curricula. For instance, it is quite possible and oftentimes advantageous to correlate psychology with teaching in the grades. This does not mean necessarily that the teacher will make a formal declaration of intentions—psychology need not be so much as named among us; but that does not mean that even in the lowest grades we can with impunity ignore the field of psychology and dispense

with certain psychological methods. What rich opportunities are afforded us for the correlation of psychology in bible history and in reading and literature! What, after all, is the most fruitful form of the process usually designated as character study if not practical psychological analysis? The class that, reading "The Courtship of Miles Standish," manifests an interest in the bluff old captain, the gentle maiden and the perplexed young man is really taking a psychological interest in the poem; it is psychology that gives the most impressive explanation of the immortal query, "Why don't you speak for yourself, John?"

* * *

The phases of correlation touched upon here will suffice to suggest something of the scope of the subject and the educational possibilities it affords. But the Catholic teacher will naturally ask, "Why has nothing been said about Christian Doctrine?"

The answer is simple. Religion finds some form of correlation with practically every class lesson. While there is a glint of humor in the proposal once made to bring out a textbook of Catholic arithmetic, it is none the less true that even in number work there is opporunity for at least some degree of correlation with Christian Doctrine. And when we come to such subjects as reading and history, to say nothing of manual training and hygiene (the one suggesting the workshop at Nazareth and the other the temples of the Holy Ghost), the possibilities are practically limitless. Indeed, experienced teachers know that in this correlation of religion with the so-called secular subjects we have often our most precious opportunities of inculcating reverence for sacred things and nurturing the seeds of faith in the souls of the little ones. The isolation theory has no place whatever where the teaching of religion is concerned; in a sense—and a vital sense—every lesson in our schools ought to be a lesson in religion. The realization of this great truth is the paramount duty of

every Catholic teacher, without which our splendid system of education were reared in vain.

Our efforts at correlation are successful when they tend to produce in the minds of our pupils unity of knowledge and in their characters unity of motive. Loose ends of information and a double standard of conduct indicate lack of correlation. The ideal of correlation is expressed in the Scriptural statement: "To those who love the Lord all things work together unto good."

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THE OPPORTUNITY FOR A CATHOLIC TEACHER OF LITERATURE.

"With Thee is the Fountain of Life."—*Psalms* xxxv, 10.

In a two-fold sense, the study of Literature is a study of *life;* for Literature comes to us from the writer's superabundance of life working out in expression, and its theme is human life. Life is the supreme gift. Our Blessed Lord tells us explicitly: "I am come into the world that they may have *life,* and may have it more *abundantly.*" Genius itself is only a higher life-gift,—transcendent life. Literature, both in its source and in its expression, has sprung forth from the high tides of human life. In Cardinal Newman's matchless English,*—"Man is a being of genius, passion, intellect, conscience, power. He exercises these various gifts in various ways, in great deeds, in great thoughts, in heroic acts, in hateful crimes. He founds states, he fights battles, he builds cities, he ploughs the forest, he subdues the elements, he rules his kind. He creates vast ideas and influences many generations. He takes a thousand shapes and undergoes a thousand fortunes. Literature records them all to the life." It is the expression through letters of a people's inner life, its genius, its developments, its struggles, failures, mastery—the essential truth, goodness, beauty in human nature. Hence, in a broad sense, all Literature is Catholic Literature; that is, if it is not Caholic it is not Literature.

But genius is subject to the free-will of man, therefore, to abuse; so, we have men of genius, through sin, and ignorance of revealed Religion, serving bad or low ends and purposes under the very spell of inspiration. However, if their work is not more the expression of

*Newman—Idea of a University.

truth than of themselves, of life more than of their living of it, it will not enter the higher realm of Literature, that is, of what the best minds consent to as enduring worth; simply, from lack of life,—it will die. Nevertheless, this does not do away with the fact that, as Cardinal Newman says, "it is a contradiction in terms to attempt a sinless Literature of sinful man." All Literature is more or less marred fruitage because man is its subject, and man is a marred being. But the literary artist, who by insight and word-magic calls him up before us in the speech-picture, must write or sing from the essential background of *life,* in which evil is an ugly accident, and only truth and goodness *are;* he must truthfully deal with falsehood, and morally portray the immoral; he must not only give us the *man* in man, but also, the *God* in man; he must "hold the mirror up to nature," but just as well must he voice the cry of the human unto the Divine. Thus, his masterpiece becomes a world-possession. The passion for song, romance and history will never die out; because, more than anything else, is the human race interested in its own life-story.

Many a protest has already gone forth against the dry-as-dust *teaching* of Literature, the lifeless analysis of the mere mechanism of the Art. Through the influence of such teachers and writers as the late Brother Azarias of the Christian Schools, Professor Corson of Cornell University, and the Notre Dame Sisters at St. Mary's Hall, Mount Pleasant, Liverpool, England, it is coming to be understood that the study of linguistics is not the study of Literature, that the prime object of the Literature is rather the quickening of the student's spirit and emotional *life* through assimilation of the informing *life* of the masterpiece. However, scarcely has the Catholic teacher of Literature yet come into his own—the full appreciation of his splendid opportunity to do lasting good, and more especially to this needy day and generation.

It is not merely that outside the Catholic Church today the strong dominant trend is all towards a materialistic philosophy of life, but that the masses are already largely materialists in their actual living. Protestantism has worked itself out logically from rejection of the authority of Peter to the rejection of all authority, therefore to infidelity and humanitarianism. Outside of the Church there is no anchorage anywhere. And we know—in the proportion that the Age is materialistic is it restless and unhappy,—its spirit a joyless levity; the blight of its unbelief is over all. Hence its pleasures are shallow, light and frothy when they are not worse; hence irreverence for all of high and holy taints the atmosphere at large; hence that deplorable absence of any healthy shame,—an absence that betokens general lowering of moral standards and ideals.

And into the contagion of these evils the bright stream of today's youth is pouring; there is no saving him from the contact,—that is out of the question, for they are forcing themselves in upon him from a hundred different sources. If he made his habitation in an airship they would still encompass him! In social life, in business, in science and in art he meets the mere natural, not to say *animal* man, to whom the things of Faith are foolishness; and his ears and heart and interests are assailed by ten thousand allurements to falsehood and irreligion. Assuredly our only hope lies in making him a being *proof* against them,—healthy and wise enough and strong enough to resist them.

One of the everyday necessities of life is recreation, and a man's character and worth may often be gauged by his choice in this matter. He is not always free to choose his *work,* hence his selection of amusements, his way of entertaining himself is often more telling than any other indication of character. So, with the boy and girl in school—to elevate their minds and form their tastes in this regard is one of the important aims of education. And again, the teacher of Literature may have greater,

wider opportunity in this work than any of the other instructors.

Literature, as he can bring it to the youthful mind, quickens life in general, discovers and deepens the spiritual sense, and leads back to the ideal,—therefore to what the pure heart of youth quickly responds, to spirituality and to joy. It can be made a faithful coadjutor to the study of Religion itself; and the greater theme's own attractiveness be only increased thereby. Not the most brilliant and perfect instructors in other branches of study can make them agreeable to all their students. Certain kinds of knowledge, like certain kinds of food, though just as useful, are not pleasing or attractive, and therefore not really influential and formative to certain minds and temperaments. But Literature, well taught, appealing as it does specifically to the *humane* in man, is inevitably alluring. It is one of the fine Arts, and the end of their study is not mere knowledge, but enjoyment, the pure, high enjoyment of the nobler human faculties.

Catholic Teacher of Literature, you have as many souls to control and deeply influence as you have students sitting there before you! For the time being they are yours. It is only for you to use your opportunity.

More convincingly than the Master of Ethics can you show them the inevitable working out of God's Law in human life: as the law of retribution in a Macbeth, a House of Seven Gables, a Romola. More effectively than the Sociologist can you make them understand and feel the social bond, the workings out of heredity and environment. You may call their passions into play only to control, purify and elevate them. You may awaken in their still sleeping consciousness the vision of purity, of excellence, of beauty, of holiness. Possibly you may (all unknowing) kindle in their hearts the burning spark of a divine vocation. One thing is certain; you can lead them in mind gently, but surely away from the danger lands of sensuality and levity, from what is debasing or dissipat-

ing in life and art,—through sheer hatred of evil and love of all that is fair and of good repute, to which hate and which love youth yields itself at once. You may do more to safeguard and exalt their future life than either you or they will ever know until the revealings of the Last Day. And you may do this even in guiding them through the muddy mazes of the more mundane classes, where the Artist does not rise above delineation of the mere natural Man. From comparison with one extreme we more easily conceive the other. The blankness and desolation of Godlessness can be made sensible and striking.

"'We were reading Plato's Apology in the Sixth Form,' says Mr. Symonds in his account of his school life at Harrow. 'I bought Cary's Crib, and took it with me to London on an *exeat* in March. My hostess, a Mrs. Bain, who lived in Regent's Park, treated me to a Comedy one evening at the Haymarket. I forget what the play was. When we returned from the play I went to bed and began to read my Cary's Plato. It so happened that I stumbled on the Phaedrus. I read on and on, till I reached the end. Thus I began the Symposium; and the sun was shinning in the shrubs outside the ground floor on which I slept before I shut the book up. I have related these unimportant details because that night was one of the most important nights of my life. Here in the Phaedrus and the Symposium, in the Myth of the Soul, I discovered the revelation I had been waiting for, the consecration of a long-cherished idealism. It was just as though the voice of my own soul spoke to me, through Plato. Harrow vanished into unreality, I had touched solid ground. Here was the poetry, the philosophy of my own enthusiasm, expressed with all the magic of unrivalled style. 'The experience recorded in these works is typical: it comes to every one who has the capacity for the highest form of enjoyment and the highest kind of growth. It was an experience which was both emotional and spiritual; delight and expansion were involved in it; the joy of contact with something beautiful,

and the sudden enlargement which comes from touch with a great nature dealing with fundamental truth. In every experience of this kind there comes an access of life, as if one had drunk at a fountain of vitality.''*

Seldom nowadays do we hear of the boy or girl in twilight hour or on rainy holidays discovering for himself and pouring over the world's great Classics, as in past generations; the rush and frivolity of modern life, invading even the nursery and schoolroom and farm, shut out such accidental findings. But down deep enough in heart and soul the boy and girl of today are largely the same as of yore. Youth is youth. It is God's ever fresh writing of Himself into each new generation. And so our boy and girl today need only to be *led* into the Art World of Literature, and *shown* what may be found there; with the right leading and showing, they will soon come to be independent seekers for its truth, goodness, beauty, for nature, for the human soul, and for those beautiful traces of God revealed unto them by the light of Faith. As well the true and the good manifests the Creator; and Literature is that one of the Fine Arts that reaches the great masses of men; in its rainbow meshes we can catch the young fancy and turn it Godward. What if,—without telling them so—we make our pupils young idealists,—true Idealists? Is it not the idealism of Christianity? The ''Seek first the kingdom of God?'' Will it not help along even with the study of their Holy Religion to shield and secure them against the subtle sense and passion—worship of the modern Pagan World?

Man's Primeval and everlasting want is—God. The World's age-long Sin is Godlessness. Where can we more tellingly bring this home to the youthful intelligence in all its inexperience than in the wide realness of the World's Literature? From Francis Thompson we have the Lovely Lines:

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*Hamilton Wright Mabie, "Books and Culture."

"The Angels keep their ancient places;—
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many splendored thing."*

Happily may you see to it that your pupils are not of the poor "estranged" ones.

And if you can see to it that in the masterpieces dealing largely with the sombre working out of sin and punishment in human life, you lead them to truth and to God, how much more can you use your tremendous opportunity in forming the *taste* that will hereafter turn from the base and sordid and godless output of the day to those pages of purity and beauty, light and love of which even this wicked world yet holds a greater number than any one lifetime can compass. Amongst the better sort of people, their social life is neither promiscuous nor haphazard, but selective: surely our reading should be the same.

And as the *world* limits its studies and considerations to the mere Carnal Man, not knowing any other, why might not we Catholics, who *know*,—not ignoring altogether the Natural Man in our excursions through Literature,—yet dwell with preference on all that reveals the spiritual, and the Faith-enlightened Man, who alone is capable of the Divine Union, and therefore alone worthy the regard of the Faithful. Why should we follow the lead of a Pagan World? Did we show more noble independence and courage in this matter, might we not, besides bettering ourselves, also draw others after us into the pure, high realm of Christian Literature? We are too often willing to be followers where we ought to lead.

The poison of a book may be more killing even than that of a bad companion, because more secret. Dante had his Virgil guide through the mysterious mazes of the

*Francis Thompson: "In No Strange Land."

Other World; in this under sphere of ours, the teacher should perform that kindly office for the young, who, under his wise and skilful leadership, may come to learn that rare friendships and precious experiences may be drawn forth from the magic realm of Literature; and that its riches are for all their life. Illuminate the whole domain with the light of your Holy Faith, and they will find God there; and finding God, find joy! If He can be discovered and delighted in, be it in the sky or mountain peak, ocean, brook, meadow, oak or daisy, how much more in "the human face divine,"—in the soul and life that Literature reveals.

If "the Kingdom of God is within you,' Dear Catholic Teacher, you will lead your young students to open wide and happy eyes there. But a short time since they came to earth "Trailing clouds of glory" from God's Dear Hand; but before their childhood's heaven has quite passed away you can *help* to make them princes of this inner realm, in which even here in this world, "*God* is all in all."

An Ursuline of St. Ursulas.

Cincinnati, Ohio.

THE CHURCH AND AGRICULTURAL EDUCATION

"I am the true vine and My Father is the husbandman," says Our Lord, moulding in this figure to a form suited to the comprehension of His hearers the thought of the immanence of the Divine Persons in the spiritual life. Most of the numerous parables in the New Testament draw their similes from the harvest field, the vineyard, the sheepfold, the ploughed field in sowing time, the thrift of the husbandman and the worldly wisdom of the steward. The simplicity and beauty of these allegories is not lost on the student of the Holy Scriptures; and the ancient Fathers, the monks of the desert, and all the long line of Christ's chosen followers manifest a respect for the husbandman's calling, and often an enthusiastic devotion to the fructification of the soil.

Then when we consider the sacredness of the mystery with which is associated wheat and the vine, we have an additional and a stronger reason why the ministers of the Christian religion should have taken a deep and abiding interest in the tilth of the cornfield and the vineyard.

And we know that the Church has ever fostered solicitously the work of agriculture; we know it on the testimony of historians, who point out to us the deserts she has made blossom like the rose; who record the munificence of her bounty in distributing among the poor, in times of famine and pestilence, the rich produce of fields tilled by her monks. In the Middle Ages the monastic houses, with their large holdings of land, often reclaimed from a state of most unpromising barrenness, were the nurseries of agricultural thrift and the model farms of the communities, furnishing the small land-holders with an example of painstaking and intelligent labor, and keeping alive the best practice in farming during a period when agriculture was in a fair way to revert to a state of utter neglect.

The history of some of the older religious orders contains many chapters filled with the recital of their labors for agriculture. This is particularly true of the Benedictines, and the kindred order, the Carthusians. With these religious, labor in the fields was a sanctified occupation; an occupation prescribed by the Rule, an occupation, accordingly, to which the best efforts of mind and body were to be devoted. The value of the agricultural labors of the monks was seen in the various European countries, in the important discoveries regarding the crops best suited to given localities, in the improvement of live stock, and in the propagation of the various fruits, particularly the grape and the olive.

In the eleventh century twenty-five per cent of the cultivated land in England was worked under the direction of monastic houses. The produce of these farms was varied, and of excellent quality. It appears that vineyards, even, throve in England, and good grapes and wholesome wine were obtained from that soil at present quite unused to bring forth the fruit of the vine.

In the missionary work performed by the ministers of the Church through the centuries the labor of teaching rude and unlettered peoples the art of cultivating the soil so as to obtain abundant harvests has always been a chief adjunct to the task of reclaiming their souls. We see this notably exemplified in the missionary history of the American continent. The marvellous Jesuit Reductions of Paraguay were largely establishments for agricultural education with the especially valuable feature that theory was carried out into bountiful and profitable practice. The statistics given by Father Huonder and other authorities in regard to the amount of produce and live stock annually reported during the flourishing days of the Reductions show the vast proportions then attained by harvests and herds in these great Indian settlements conducted by the Fathers.

A recent article in America, an article which is a "Back to the Land" call, gives an interesting account of Father Fahy, the Dominican's work for agricultural development in Argentina. The early missions of Upper California, so attractive to the romancer and the antiquary, offer a similar picture of wonderful harvests, in the happy days when the influence of the Padres was exerting its full beneficence on the Indian, before the meddlesome "Gringo" ruthlessly broke into the fair field of the missionaries' labors. In sixty years of the greatest prosperity in these missions, over three million bushels of the great cereals were harvested where formerly "Poor Lo" had eked out a scanty subsistence from a meagre yield of stunted grain.

If we survey the vast and fruitful field of the natural sciences which have a direct bearing on agriculture we find a splendid coterie of pioneer workers among the Church's missionaries on this continent in the seventeenth and eighteenth centuries, men who had the intrepidity of the explorer and the patient enthusiasm of the true scientist. The great Charlevoix, who travelled far and wide both in North and South America, observing, noting, and describing with accuracy the fauna and flora of the two continents, Oviedo, author of the monumental "Historia Natural y General de las Indias," the missionaries Breboeuf, Marquette, Joliet, Père Jean Baptiste Labat, a worker in the West Indies in the eighteenth century, Père Laval, who visited Louisiana at about the same period, all published the results of intelligent observations which were fruitful in guiding prospective planters and stock raisers, while contributing materially to the advancement of scientific knowledge. Then there were José Mutis, a Spanish ecclesiastic and physician, professor of natural history at the University of Bogota, in Grenada, and Clavigero, the Jesuit historian of Mexico, both of whom wrote extensively on the natural history of Mexico and Central America.

So on through the history of special departments of agriculture, like horticulture and viticulture, we see the names of ecclesiastics and monks always recurring as indefatigable investigators and discoverers.

In more recent times we have in the field of biology the remarkable and epoch-making work of Mendel, the Austrian monk, resulting in the announcement of the principle of transmission of characters in the varieties, which is known as Mendel's law, of which much has been written recently. Perhaps no discovery in natural science has done so much to check the extravagances of radical evolutionists as have the sound and well-verified conclusions of this dutiful son of the Church. Stock raisers and experts in animal industry, as that branch of agriculture concerned with the breeding of live stock is called, have profited very largely by the practical application of the Mendelian principles of heredity.

We might multiply instances in further confirmation of the Church's world-wide interest, through the centuries, in agriculture, and the great services rendered by her sons in advancing this calling, "the foundation of national prosperity."

But our purpose in giving this rapid survey of the historical relations between the Church and agriculture is to show that by every right of a glorious tradition of distinguished and valuable service to the cause of agriculture in the past, as well as by the lasting fact that nothing intimately concerning man's welfare can be of indifference to the Church, she has at the present day a rightful and most important duty of leadership in a social movement vitally related to certain conditions of modern life that are among the most vexing problems of sociology.

This movement has a slogan, heard frequently for some years past from the lips of the philanthropist, the economist, the social worker, and even the financial king, and

it is high time that the voices of the prelate and the priest of the Ancient Church be heard clear and sure, sounding the call, "Back to the Land!"

A condition prolific in evil results, one that assumes a large proportion in sociological study, is the movement towards the cities on the part of immense numbers of the poorer classes, immigrants, day laborers, industrial workers, and all varieties of cheap and unskilled labor. Urban congestion is an abnormal state of the body social that is becoming more acute in this country every day. Relief measures are loudly called for; all the agencies of philanthropy feel the impulse to come to the rescue of the great hordes who are being devitalized and done to death in the vast poison-hive, the city slum.

In this most pressing social emergency the Church cannot remain a passive onlooker; her interests are too closely involved; thousands of the faithful are among the poor and lowly of our great cities, and she cannot step aside and allow the proselytizer to take the master hand in the work of ameliorating the condition of poor children physically and materially at the cost of loss of faith. We say children, because the remedy with which we have to do in the present paper concerns them.

Our position is that the Church has a great work in relieving urban congestion; and this work must be principally done by taking the children dependent on her—and there are thousands of them in orphanages, homes, industrial schools and the like—out from the alley and the gutter, from the crowded street where dissipation and vice are seen in many forms, back to the bosom of the great Mother Earth, where health and vigor may come to the wasted frame and the warped mind.

There should be, wherever possible, a definite plan and organization for keeping the dependent minors in care of Catholic authorities from floating back again into conditions that have proved disastrous, in most cases, to

their parents, and will very likely prove their own undoing. The life of the city denizen is generally short,—a fitful, fevered dream. Some English writer on heredity, it may be Galton, has said that "that typical cockney has no grandparents." And there is scarcely an exaggeration here. Those who prosper most in the large cities are either those who have come from the rural districts in early life, with sound minds in the healthy bodies that Mother Earth had given them, or those whose parents were born in the country.

While there is the tendency to crowd the cities on the part of the immigrants of certain nationalities and the poorer classes native born, there is also the movement citywards on the part of the farmer's son, in search of wider opportunities than the farm affords. This is decidedly the less harmful tendency, for as just said, the country boy brings to the city a sturdy health and strong character that will almost surely carry him well up the ladder of success, where he may enjoy the benefits of suburban residence, almost rural and incomparably more healthful than the crowded quarters of less successful dwellers amid brick and mortar.

The remedy for both phases of the evil is agricultural education! Some people are very much alarmed at the mention of the word "agriculture." It brings to their minds visions of unremitting drudgery, among uncouth and ignorant rustics, with the odors of the stables and the hog-pen always clinging to them; the "Man with the Hoe" appears before their mind's eye; and altogether they have a feeling like that of the old-time Tories at the hearing of the words "freedom" and liberty"—a feeling that unpleasant things are being said, not suited to the ears of the refined.

But thinking people, and especially all who have the best interests of their fellow-man at heart, are ready to hail the advance of agricultural education as a most ef-

fective means of solving the great problems of the overcrowding of our cities, and as a movement leading our people back to saner, happier, and more healthful life interests; are ready to hail it as a fundamental and most important form of vocational training, training in perfected and scientific method applied to the calling too long neglected, a calling that which none is more ancient or more honorable, agriculture.

The old objections to farming have lost their force within recent years. Agriculture itself is no longer a combination of dull drudgery and slipshod, haphazard methods. It stands today, pre-eminently, as the great wizard science, at whose beck and call chemistry, electricity, and a dozen handmaid sciences are ready to perform wonders. The successful farmer must be an educated man.

Rural life has lost many of the terrors of isolation it had in former times. Obviously this is due to modern inventions, and the co-operative study of rural problems, and efforts to meet them.

Agricultural education, in view of its sociological importance, concerns every teacher. For, be it remembered, we are using the term "agricultural education" in a very wide sense. Any teaching which tends to arouse interest and sympathy for the growth of flower, and plant, for the beauties of field and forest, for the wonders of animal life and lore, for the delights of gardening; any teaching, in short, which develops in the hearts of the young a love and a yearning for rural life and the charms of nature, this is agricultural education. So that the Sister in her city class, who keeps with devoted care her boxes of window plants and calls on her pupils to admire the gorgeous raiment that God has given to the lilies of the field, is an agricultural educator and missionary. So is the teacher who leads his pupils out into the fields and imparts the object lessons that a true nature lover finds so easy to give.

Some would limit the term "education" to the instruction given within the four walls of the class-room, and laboriously memorized from text-books. But agricultural education, while it gives due regard to the science manual and the laboratory, goes for the most part direct to the field, and there places the student close to nature, that he may get the least whisper of her secrets.

The great point of difficulty in the application of the remedy to the disease, urban congestion, is to get to work sufficiently powerful agencies of a social and economic kind to divert an ample and steady stream of humanity, mostly juvenile, from out the crowded centres to the land; to provide them education in agriculture; to secure for them the necessary start in actual farming on their own account. The Church has many active agencies now at work which, by being brought into close and harmonious relation, would go far towards furnishing the needed machinery for securing the desired ends. We have our colonization societies, which are doing a great work in the West; we have city organizations like the St. Vincent De Paul societies, that look after the interests of destitute children; but what is particularly needed is closer co-operation of our charitable works.

Is anything being done by the Church in this country at the present time for agricultural education? Yes; we can point to a number of places where boys are being trained to scientific farming and to habits of industry and thrift, under conditions that are conducive to health of body, away from the evil influences of the city. The Christian Brothers are doing fine service at their establishment in Lincolnville, N. Y., where children mostly from the great Catholic Protectory learn the theory and practice of modern agriculture. The Brothers conduct a few lesser missions where agriculture is taught. Then scattered through the West are a number of Catholic schools where more or less is done to interest the boys in farming.

In California there is the indomitable veteran in the cause of agricultural education, Father D. O. Crowley, of San Francisco, and his coadjutor, Father W. H. Morgan. With the warm approbation and encouragement of Archbishop Riordan these priests enlisted the services of the Xaverian Brothers of Baltimore, and after a few years of zealous and harmonious work on the part of all concerned a splendid ranch, of one thousand acres, on which was established the Rutherford Agricultural School, was brought to a condition of very satisfactory productiveness, and an efficient training school for boys was put in operation.

At this school agricultural theory is taught, and field practice for part of the day makes the boys proficient in actual cultivation of the soil, and the care of live stock. The work done at this school affords a striking lesson in the benefits of rural life to city youths who are brought back to the land, and in many cases made from puny and vacillating dependents into sturdy and able-bodied workers, ready for any task, in city or country.

But there is lacking the co-ordinate and systematic development of the forces within the Church that are clearing the way for the coming elevation of agricultural teaching to its proper place of dignity in the Catholic educational domain in the United States.

Ever since the first great waves of Catholic immigration set in from Europe there have been among the hierarchy and influential laymen of the United States firm believers in the "Back to the Land" doctrine, who preached it consistently; and many a thoughtful priest saw the evils of the congested tenement, and wished that his people could live under better and purer conditions. But it has remained for the ripeness of time to bring home to the minds of many of our distinguished priests and Catholic educators of today the truth that the missing factor in our apparatus of social works is agricultural education.

The eyes of some have been opened by the magnificent results of intensive farming in the West. Others have been fired by the enthusiasm of a resourceful and practical scientist like Professor L. H. Bailey of Cornell. Whatever the origin of the mental stimulus, there has resulted the conviction that the Catholic body needs agricultural schools.

Granting the need, the question arises: How are we to set on foot a systematic work of agricultural education? In this, as in other causes, help is from the heights. A college of agricultural science under the direction of the Catholic University, for instance, the sponsor of the movement for the training of Catholic teachers, would be the head centre of a nation-wide system of agricultural schools. Such an institution would form a training school for young and energetic men with a love for nature and a greater love for their fellows, who might be commissioned to establish "Back to the Land" model farms in the various dioceses. Here could come the prospective missionary, who, in learning agricultural science would have a powerful means in his possession for reclaiming the uncivilized.

Then various plans of co-operation between colonization societies, immigrant bureaus, and settlement workers, would go into effective working. It is no mere guess to say that once such a school were in operation, with a corps of efficient instructors, no difficulty would be experienced in making it practically self-supporting, and successful from a scholastic point of view, holding large numbers of deeply interested students.

For those who have studied or taught scientific agriculture know the absorbing character of the theme, which involves questions of chemistry, geology, botany, and the other natural sciences; which offers problems of the greatest interest, and which, besides, is not learned merely from the text-book or within the confines of the laboratory, or the class-room, but carries the student

out into the open, under the limitless blue vault, where he may get first-hand acquaintance with the wonderful works of God!

In such a school one of the chief subjects considered will be the way to lead the weazened city child back to the lap of Mother Earth. This is really the great practical socio-pedagogical problem our proposed system will have to meet.

In this connection, a brief reference may be made to Bishop Shanahan's work at Paradise Protectory, Pennsylvania. Here the children are taken young, before the deadly poison of city life has made them slaves to the lure of the "Great White Way." Their puny frames are built up, and a sense of well-being in their rural environment follows. They are given plenty of good, wholesome food as a necessary means towards their upbuilding, and their schooling, which includes interesting exercises in planting flowers and the like, is carefully attended to. Liberal recreation is given them—a very important provision. The result expected from this course of treatment is the production of a class of boys healthy in mind and body, who are trained to be useful, who in all likelihood will not readily exchange the healthful freedom of country life for the stifling air and noise of the city factory or the slum; and who will in many cases become skilled and successful farmers.

It is no vain hope that in a few years the Catholics of our country will see rise a splendid institution devoted, under the auspices of the Church, to the teaching of scientific agriculture; an institution fully equipped with laboratories, apparatus, land and buildings necessary to secure the best possible results.

Thus will the scope of Catholic education be enlarged and its work rendered increasingly efficient in results far-reaching and enduring.

BROTHER VALENTINE, C. F. X.,
Baltimore, Md.

JUAN LUIS VIVES, A CATHOLIC EDUCATOR OF THE SIXTEENTH CENTURY.

Although Juan Luis Vives was a Spaniard and a Latin writer his life and works have a peculiar significance for the English-speaking world. Part of his distinguished career was spent in England; some of the earliest translations of his works were made into English; and his influence on early English educators was pronounced. Yet, like many other Catholic educators of the past, he is unknown to English readers. In practically all of the histories of education circulating in the English-speaking world he is unnoticed. In some few he is mentioned incidentally, as a friend of Erasmus, a humanist scholar, but not as a great educator, while the period in which he lived is very much exploited and its contributions to education are made to appear considerable. The future, however, promises to deal more fairly with him. Our increasing knowledge of the Reformation in its religious, social, and educational aspects enables us the more clearly to distinguish it from the Renaissance, its immediate predecessor. With the better differentiation of the two movements the education which was approved and adopted by the Church, as well as that encouraged by the Reformers, will become better known and Catholics like Vives will be accorded their proper place and appreciation. We may feel safe in making the prophecy, for in the words of a Protestant historian of education, he did more for the science of pedagogy than all of the Reformers together.[1]

Vives was born at Valentia, Spain, of a noble but impoverished family in that eventful year in world history, 1492. He received his early education under Jerome Amiguet, notable for his opposition to the humanist, An-

[1] Schiller, Lehrbuch der Geschichte der Pädagogik, 124.

tonio de Lebrija, and to the humanistic movement generally, a man, who in the language of the present, should be considered to have been more behind his time than in advance of it. Vives then shared the views of his master, and at the age of fifteen wrote a book against the grammarian Lebrija. This work is unfortunately lost. It would be a precious relic of the early and perhaps enthusiastic views which he later abandoned. Vives also studied law in Valentia. At the age of eighteen he entered the University of Paris, and during his career there was an exceptional student of letters and philosophy, especially dialectics. During his stay in Paris he began to look more favorably upon the new studies, and to be attracted to the cause of the humanists. Later, at the University of Louvain, when he came into contact with Erasmus and other distinguished humanists, he embraced the movement and became one of the best examples of the Catholic scholars of the Renaissance. At the completion of his studies Vives resorted to Bruges in Belgium which had a considerable Spanish population, and there for the rest of his life he made his home. His activities as a writer and teacher took him again to Paris, to Louvain and to England, but Bruges he considered his home.

Vives embraced the work of teaching as a profession. In Louvain he had obtained, perhaps at the recommendation of Erasmus, a distinguished pupil in William of Croy, the youthful bishop of Cambrai, and Cardinal Archbishop of Toledo. His associates at that famous seat of learning included the most notable scholars of the time, as, for instance, Erasmus, Martin van Dorp, Adrian Dedel, who afterward ascended the papal throne as Adrian VI. Vives could then be classified with the humanists. Erasmus had been enthusiastic in receiving him at Louvain, had proclaimed him a great philosopher, and a savant of incomparable powers as a speaker and a

writer. He knew no one with whom he could compare Vives for his powers of expression.

Vives, then only twenty-six years of age, was really a prolific writer. Spiritual works like his Meditations on the Seven Penitential Psalms,[2] and on the Passion of Christ,[3] written most probably for his student, had been followed by treatises on "De Senectute" of Cicero,[4] and on the Bucolics and the Georgics of Virgil.[5] In 1518, besides a philosophical treatise on man, "Fabula de homine,"[6] appeared his treatise on the beginnings of philosophy—De initiis, sectis, et laudibus philosophiae,"[7] the earliest history of philosophy ever written in Latin. But the most startling of his writings and the one which attracted universal attention was the "Liber in Pseudo-dialecticos,"[8] in which he attacked the dialecticians or the scholastics and took definite issue with them on the study of philosophy and letters. He undoubtedly had in mind the Scholastics of the University of Paris, then the great scholastic center, for a little later when he contemplated a visit to that city he expected anything but a cordial welcome from them. Contrary to expectations, however, he was most graciously received even by some of the "sophists" whom he had flayed. It speaks well for the Scholastics, we may note in passing, that they not only admitted the justice of his criticism but invited him to speak on the newer studies and methods at the University. During this visit to Paris, it is believed, Vives made the acquaintance of the famous Hellenist and

[2] "In septem psalmos penitentiales meditationes," Opera, II, 147. (Basel edition, 1555, to which the references in this article are made. The best edition of his works is that of Majansius, published at Valentia, 1782-1790.)

[3] "De passione Christi meditatio," Ibid. II, 193.

[4] "Anima Senis, sive praelectio in librum de senectute Ciceronis, Ibid. II.

[5] "Interpretatio allegorica in Bucolica Virgilii"; Praelectio in Georgica Virgilii." Ibid. II.

[6] Opera, II, 265.

[7] Ibid, II, 4.

[8] Ibid. I, 273.

scholar, Budé, or Budaeus, whose name appears so frequently in his writings in connection with the study of Greek.

Upon his return to Louvain Vives accepted in addition to his tutorial work a professorship in the University. His subjects were law, philosophy, and letters, and there is no lack of evidence in the writings of Erasmus and other scholars of the period, that he attracted great numbers of the learned to his courses. In this two-fold capacity of tutor and professor he continued until after the death of Cardinal Croy in 1521, when, broken in health as a result of his constant application to study and teaching, he was forced to retire to Bruges. The stress of poverty added to his sufferings, and when convalescing he was in need of a patron to enable him to continue his literary work. He hoped to interest King Henry VIII of England and thereby obtain a pension from him. Through the services of Thomas More, who greatly admired his writings, and Cardinal Wolsey he eventually succeeded in interesting the English Court if not the King personally. Erasmus, who had often come to his assistance financially, was in the meantime endeavoring to obtain a lucrative position for him. Unfortunately, however, Erasmus was not then as devoted to him as he had formerly been. In fact, it is said by some that Erasmus changed perceptibly in this respect after the death of Cardinal Croy.[9] One reason of the change might be found in connection with the publication of the "De civitate Dei," of St. Augustine, which Erasmus was engaged in editing. He had invited Vives to co-operate with him on the work by supplying the introduction. As Kayser truly says, the task was greater than Vives had anticipated, and with the hindrances offered by his illness

[9] Giovanni Ludovico Vives: Barnard's American Journal of Education, XXVII, 339.

and his lack of means, there were many and serious delays in completing his portion of the work.[10] Erasmus was then greatly displeased. Even when the introduction appeared he was not satisfied. The editor, Erasmus, could only share with the commentator, Vives, the merit for a work which enjoyed immediate popularity among scholars and which went through sixteen editions before the year 1661.

In 1523 Vives wrote "De institutione feminae christianae,"[11] "On the Instruction of a Christian Woman," which, dedicated to Queen Catherine of England, brought him directly into favor at the Court. This educational treatise was one of the most popular books of the century. Before the year 1584 it had seen three French, two Spanish, and two German translations. It was translated into English by Richard Hyrde about 1540, and is therefore one of our earliest educational documents on that subject. Vives was in that same year invited to England, where he acted in the double capacity or office of professor and tutor—professor at Oxford, and tutor at the Court to the Princess Mary.

The career of Vives in England was brilliant indeed. He was esteemed as the most learned humanist of the time at whose lectures it was fashionable to attend. It is recorded that the Queen and the King were more than once present at them. Oxford honored him with the degree of Doctor of Law. At the Court he was much in demand for his scholarship and literary standing. Perhaps the affection of Catherine, and her pride in having a distinguished countryman near her, may have accounted for much of this popularity. At any rate, Vives became her counsellor and was allowed a knowledge of domestic affairs not given to others. In the light of subsequent

[10] Kayser; Johannes Ludovicus Vives' pädagogische Schriften, 141. Freiburg, 1896.
[11] Opera, II, 650.

trials which came to the noble Queen, can we not say that there was more than educational significance attached to his little treatise, "De officio mariti,"[12] "On the Duty and Office of a Husband," which was written at this time when the most conspicuous husband of the realm was sorely in need of Christian direction? This little work was translated into English in 1550 by Thomas Paynel.

On account of his interest in the matter of the divorce Vives incurred the displeasure of the King, was banished from the Court, and escaped with the comparatively light punishment for that time—imprisonment for six weeks. When liberated he hastened to Bruges, and although Catherine later solicited his assistance at the trial, Vives refused to return to England. He did not believe that a defence of Catherine's cause would avail anything. The King, he knew, would not abide by an opinion contrary to his desires. On this matter Vives wrote to a friend three years later: "You must already have heard of the trouble between the King and Queen, as it is now talked of everywhere. I have taken the side of the Queen, whose case has seemed to me just, and have defended her by word and pen. This offended his majesty to such a degree that I was imprisoned for six weeks, and only released on condition of never approaching the palace again. I then concluded it safest to return home (to Bruges), and indeed the Queen advised me to in a secret letter. Shortly after, Cardinal Campeggio was sent to Britain to judge the cause. The King was very solicitous that the Queen appoint counsel to defend her side before Campeggio and Wolsey. She, therefore, called me to her aid; but I told her plainly that any defence before such a court were useless and that it would be better to be condemned unheard than with the appear-

[12] Opera, II, 595.

ance of defence. The King sought only to save appearances with his people, that the Queen might not appear to have been unjustly treated; that he had little regard for the rest. At this the Queen was incensed that I did not at once obey her call, instead of following my own good judgment, which is worth more to me than all of the princes of the world together. So it has come about that the King regards me as his adversary, and the Queen as disobedient and opinionated, and both of them have withdrawn my pension."[13]

Although Vives was very much reduced socially and financially by his banishment from the English Court, he must have felt a certain relief in returning to private life. He had long before complained of the excessive work imposed upon him in England, of the distracting obligations of the Court, of his poor living accommodations, of the hardships of the climate, and he longed for the quiet and leisure necessary for study and writing. Again, he loved the city of Bruges: it was the scene of many pleasant vacations; there he had most devoted friends, and there, too, he had found a worthy life companion and wife in Clara Valdaura, a member of the Spanish family with whom he usually made his home. It is worthy of note that a remarkable book by Vives, "De subventione pauperum,"[14] on "Relief of the Poor," was dedicated to the municipality of Bruges. In that work we have Vives' ideas on the organization of public charities, an exposition on which was based, so it is believed, the English system of caring for the poor.[15]

While in England he had written two short educational treatises under the title "De ratione studii puerilis,"[16] one dedicated to Catherine of Aragon, and intended for

[13] Barnard's American Journal of Education, XVIII, 342.
[14] Opera, II, 890.
[15] Barnard's American Journal of Education, XXVII, 342.
[16] Opera, I, 1.

Princess Mary, and the other addressed to Charles of Montjoy, a pupil of Vives and son of one of his benefactors. They treat the question of study for the boy and girl respectively. Of the pedagogical ideas expressed in these treatises we shall speak later. To this time also belong his legal treatise, "De consultatione,"[17] and the translations of two orations of Isocrates. The collection of pious admonitions and adages which he called the "Bodyguard of the Soul," "Satellitium Animae,"[18] and also the "Introductio ad sapientiam,"[19] which was translated into English by Sir R. Moryson in 1540 under the title, "Introduction to Wysdome from Vives," were written during a vacation spent in Bruges.

Upon his final return to Bruges after the troubles of court life Vives' industry as a writer did not diminish. He was again unfortunately in want, and had not friends in England and on the Continent come to his aid he would have lacked the barest necessities of life. During the last years of his short life he seems never to have been entirely free from want. He received no more lucrative pensions; his dealings with the publishers were not financially successful, and he did not have the strength to teach. He was chiefly engaged in writing. Among the numerous productions of this period which cover the field of theological, philosophical, and legal studies, some of which, especially the theological, were remarkable in a layman, is to be found his great educational work, "De disciplinis."[20] On this one work alone the claims of Vives as an educator might be safely based. It is a masterful exposition of the educational condition of the time and an embodiment of the views of a distinguished Catholic educator and real reformer of the

[17] Opera, I, 154.
[18] Ibid, II, 96.
[19] Ibid, II, 70.
[20] Ibid, I, 321.

Reformation period. In conjunction with the treatises "On the Method of Study," "On the Instruction of a Christian Woman," "On the Office and Duty of a Husband," the "Introduction to Wisdom," and other treatises on special phases of educational work, or on special subjects like the study of language, philosophy, etc., this work "De disciplinis" affords us a real thesaurus of pedagogical wisdom. It is divided into two principal parts: the first, dealing with the corrupt arts, gives the many causes for the decline of the sciences: grammar, dialectics, rhetoric, etc.; and the second contains an exposition of the reforms necessary in the schools and the means for their accomplishment. The latter, which is constructive throughout, offers Vives' practical reflections on such important topics as the location of the school, the qualifications of teachers, the curriculum, methods to be employed, discipline, etc. We might select some of the important educational principles and ideas for which Vives stood, many of which were adopted by later English educators and are now considered original with them.

Although Vives proposes to treat of education in the following order: "quae, quomodo, quatenus, a quibus, quo loco tradenda singula," he begins with the latter, the location of the school. It should be built, he says, on the outskirts of the city, but not on the boundaries of the kingdom where wars are frequent; in an airy place, not amid noisy surroundings, not on a public highway, nor again near the court. It should be in a place attractive to the pupils themselves.

More important than the selection of a site for the school is the choice of teachers. Learning alone should not suffice to determine fitness, but the skill to teach others, probity of life, and devotedness to the calling should also be demanded. The teacher is not a seller

of wares,—"nunquam bene traditur disciplina quae venditur." He should not be avaricious, nor inordinately ambitious, thirsting for honors at the expense of his pupils. He should be paid a fixed salary and should not be striving to attract the wealthier students so as to increase his emoluments. In all things he should be an example and model for the imitation of his pupils. Vives favored teaching under inspection before the candidate for the office was awarded his degree or license to teach, and he expected that the teacher should also possess the faculty of getting along well with others.

The material management of the school was to be confided to the students themselves, who would select the stewards from the student body and provide the supplies and the service. He believed that the food should be simple, nourishing, and of a kind easily procured.

Of the disputations so closely associated with the scholastic method he disapproved. The real purpose of the disputation, seeking truth, was, of course, good, but this was not always the end in view. Too many strove for skill or mastery over others and not for the truth. "Ingenium contra veritatem sumit arma." Anything subversive of truth was unworthy of the Christian, and as far as his experience permitted him to judge, most of the disputants closed the disputation more stubborn in their beliefs, more callous in their contentions, without becoming more learned or better morally.

The vernacular which is learned at home should be the language first used in the classroom. The teacher must be ready to correct mistakes, and see that the native tongue is spoken and written correctly. Like all of the humanists, he believed that Latin was the language of the learned and the cultured, but while he was devoted to the ancient classics, he also desired that modern authors be read, as e. g., Erasmus, Sadoleto, Bembo and Pico

della Mirandola. He favored, as we know from his "De institutione feminae christianae," the reading of the modern authors in the vernacular, in Spanish, Italian, etc. Like the best of the humanists, he did not approve of the promiscuous reading either of the ancients or of the modern authors, only those whose moral tone was wholesome were to be recommended. So, for example, he deprecated the reading of Ovid and Boccaccio.

The various other subjects of the curriculum, like geography, mathematics, history were treated by Vives with a spirit that is surprisingly modern. He shows the order in which they should be taught, and recommends, for instance, a study of geography not only for an understanding of the ancient authors as did many of the humanists, but especially for its value to the man of affairs from a commercial and practical viewpoint. History would broaden one's culture, and the moral effect of great biographies like those of Charlemagne and the saints he did not fail to notice and commend.

If he demanded much of the teacher, then his exactions of the parents for the careful moral training of the young were also many and minute. The domestic education was most significant for the whole career of the young. We have seen that he included in his scheme the education of girls. In their regard he insisted on training in the household arts, in cooking, spinning, and in the care of the sick. As an inspiration for their study of letters he calls to mind the noble example of cultured women of ancient times and of his own day, and mentions the notable instances of Queen Catherine and of the daughters of Thomas More among the ladies of England. The Christian woman was to be trained above all in the practice of virtue. In his plan of study written for the young Princess, he says, "The way to live is not less to be cultivated than the way to learn," and if he recommended gen-

eral culture for the young woman he especially desired that she possess that refinement which the reading of the New Testament, the Fathers, the Christian poets, and good books like the "Utopia" of Thomas More would bring.

Vives advocated the use of the inductive method, and in this preceded Bacon by over fifty years. He therefore urged the cultivation of the power of observation and investigation. He respected the individual capacity of the pupils and insisted on self-activity. No students were to be forced to learn. Those who could not be induced to learn in his school he sent home lest they should waste their time. The doctrine of imitation is constantly referred to by him and used in his methods. He demanded meetings of teachers to plan the work of the students. He encouraged physical exercises and the cultivation of the health. Above all, he labored for the development of a sound Christian character by means of religious and moral training.

The Catholic spirit pervades everything Vives produced. His astounding knowledge of theology and the sacred sciences, his love for the Church and veneration for ecclesiastical authority, his devotion to the cause of Catholic unity when it was so terribly assailed, his piety, are not less remarkable than his untiring and noble zeal in behalf of Christian education. His educational writings are real bequests to modern pedagogy and ought to guarantee him the position he earned as the foremost educator of the Reformation period. As has been truly said, "He founded no school, but the influence of his powerful mind has been clearly felt, although not always acknowledged by those who have profited by his writings."[21]

PATRICK J. MCCORMICK.

[21] Barnard's American Journal of Education, XXVII, 351.

APPLICATION OF THE PRINCIPLES OF THE SANDBOARD IN CLASS WORK

While the sandboard has long been used in the work of the class-room, I am convinced that its value is much greater than is usually realized. The principles underlying its use are familiar to every teacher. Children love the concrete. They are fond of pictures and illustrations. What is visible attracts them. Moreover, they love action. They are dramatic by nature. The proper use of the sandboard takes hold of these characteristics and makes the instruction of the children interesting and natural. In 1905 I addressed the Teachers Institute of San Francisco on the subject. My continuous experience with it since that time in teaching children of the 2nd, 3rd and 4th grades has materially strengthened that earlier conviction. I propose in the following paper to set down some of these experiences in detail in connection with the teaching of geography. At the end of the paper I shall say a word on the application of the principles of the method to the teaching of history, language and arithmetic.

The sandboard consists of an ordinary wooden table about 4 x 6 feet—the larger the better—around which runs a rim about 4 inches high to keep the sand in place. The surface of the table is painted blue so that it may represent water when this is desired. Fine sand to the depth of 2 or 3 inches is used to represent the land.

Teaching as I do in San Francisco, I begin my lessons in geography with that city. San Francisco is situated on a peninsula which points like a great thumb Northward between the Pacific Ocean and the Bay. The city occupies the nail of the thumb. Immediately to the North is the Golden Gate, across which lie the Marin hills and Mt. Tamalpais. We begin the lesson with the

location of the points of the compass. A small compass is shown to the children, and the fact called to their attention that the needle always points in the same direction. The value of this fact to mariners who are out of sight of land is explained to them. No ship goes to sea without its compass. (I have found, in consequence, that when children go aboard a ship, as they sometimes have an opportunity of doing, one of the things they are interested in seeing is the compass box.)

The direction in which the needle points is North. A child is sent to stand at the North wall of the school room; another at the East; another at the South; another at the West. Still others are stationed at the intervening points. The children are then moved about to fix the several directions thoroughly in their minds. The corresponding directions are then determined in a similar way with reference to the sandboard.

We now begin to place sand upon the surface of the board to represent the land of the peninsula. A child makes a small house out of cardboard and places it in the proper position on the sand to represent our school house. This is our starting point.

Fort Point, which the children all know, or know about, is situated on the Golden Gate, Northwest of the school house. Here a child places an imitation fort, and surmounts it by a small American flag. One or two toy cannon are placed within the fort. Here we have an opportunity of explaining what the American flag means; its stars and stripes; and here, too, we can stop to explain further the purpose of the fort in protecting the city against the attacks of an enemy.

A little to the East of Fort Point is the Presidio, the United States Military Reservation. Small tents are made by the children; these together with toy cannon, guns, soldiers, flags, horses, etc., are grouped here to locate the spot. Much can be said to the children about a military post. They themselves are taught to put in

place and distinguish the infantry, cavalry and artillery. They are also told about differences of rank, and how these are indicated by the several uniforms. I find the children notice these distinctions when later on they have opportunities of seeing military drill. They are encouraged to visit this, and other posts, and upon their return to report what they have seen. One of my children on such a visit observed a pile of cannon balls. These were not represented on the sandboard, so he began thinking how the omission could be supplied. Somewhere he saw some small balls used for bearings in bicycles; so, of his own accord, he went to a repair shop where he secured some, brought them to school, and placed them by the cannon on the board. Another child, on a similar visit, observed the ends of the gun protruding from the walls of the fort. He came with cartridge shells, which he placed as cannon in the bank of sand which represented our fort. Still other children engaged their parents to make them tents, barracks, etc.

All these things proved to me the great interest which the children were taking in this work, an interest not confined to the school only, but extending to their homes as well.

Proceeding now along the coast in an easterly direction we come to another United States Reservation, Fort Mason, which is represented in a similar way. Further along, at the extreme northeastern point of the peninsula, is Telegraph Hill, a sharp and rather prominent elevation, well known to the children of the city. It is represented by a heap of sand and stones. Twigs are stuck in the sand to represent trees, and on the top is placed a small lantern to represent the mariner's light. The children will have it that a few wooden goats must be set on the hill to carry out the traditions of the place. This completes the Northern coast.

Lying in the Bay north of the city, is Alcatraz Island. Further on is Angel Island, and to the northeast Goat

Island. These three islands are represented by rocks and sand on the blue surface of the board. Trees are represented as before. A house of cardboard is the Quarantine Station on Angel Island. Another house of cardboard stands for the United States Military Prison on Alcatraz Island, and a third the Naval School on Goat Island. These several stations and the islands on which they are located are explained to the children, and I find that when they make trips across the bay on the ferry boats, they are anxious to discover these points of interest as they pass. Mondays are usually busy days, when I am besieged by the children to listen to their descriptions of trips they have taken, and interesting things they have seen. They not only look for the objects already represented on the sandboard, but have their eyes open for new things, which they are then eager to have added to our representations.

Resuming now our progress, we go along the eastern shore of the peninsula. This brings us to the city front with its freight sheds, its ferry slips, its docks for the ocean-going vessels, the dry docks and the ship-yards of the Union Iron Works. The freight sheds are represented by imitation sheds made of cardboard by the children. Under these are stored small sacks made and filled by them with different kinds of grain. They are told about loading and unloading vessels, and I have found that many children who have gone to the wharves to witness these processes enjoy telling what they have seen. They are always particularly interested in observing the difficulty in handling live animals.

The ferry boats are represented by miniature boats. Trips to the different towns across the bay are described. By the docks are placed larger ships to represent the ocean-going vessels. These are started by the children on their trips to Honolulu, to China, to Japan, after being loaded with merchandise of various kinds. A child, for instance, will take such a ship from its dock,

the articles of its cargo being marked on slips of paper. As the vessel proceeds towards the Pacific Ocean the child will name, in passing, all the points we have thus far described. In a similar manner a ship is brought in from the ocean and docked; another will be disabled and the child will bring it to the dry-dock, represented by the inverted cover of a box. Small blocks of wood are put in place and the little boat is set upon them.

The Union Iron Works are represented by a large ship on the ways, ready to be launched. A description of the launching is an interesting thing to the children, and if possible a picture of the launching may be shown to make the story more vivid.

From the Ferry Building we may mark out and take the children along the main thoroughfare of the city, pointing out and locating by cardboards some of the principal buildings. We meet the newspaper offices, and the children are told something about gathering news, and about printing. They can be interested to act as reporters, and, guided by the teacher, to make up a paper, some contributing items of interest concerning business, others concerning commerce, or music, or the theatres. After these things have been explained to the children they are anxious to be taken by their parents to see presses, and the other departments belonging to the modern newspaper.

We pass along and describe a department store. Next we come to the United States Mint. Here is an opportunity of describing the mining of gold and silver and the coining of money. Different kinds of coins are shown to the children. The Municipal building gives an opportunity for a talk on the different departments of the city government.

Across the city is Golden Gate Park, well known to most of the children. Its place is indicated on the sandboard. The children are encouraged to go there, and report and represent on the sandboard what they have seen.

Leaving the city, we now direct our attention to the Bay counties, that is to say, to the nine counties bordering on the San Francisco Bay. Their boundaries are marked off on the sand by small fences, and some principal features of each are represented; for example, Mt. Hamilton, with its Observatory, one of the largest in the world, is situated in Santa Clara County. Mt. Diablo, in Contra Costa County, is the point from which all local surveys are made. Mt. Tamalpais, to the north, has its weather station, and leading to the top of the mountain is a scenic railroad, represented by a miniature train of cars on a large mound of sand.

The agricultural products of the different counties vary considerably. In order to fix these in the minds of the children miniature boats are loaded with small cards bearing the names of the several products and taken from county to county by a child, who describes the route and exchanges the products. In this simple way the elementary ideas of commerce are explained and readily understood. Some children will act as farmers, others as merchants; they will trade with each other, or send their goods to foreign countries. In this way they easily come to understand the difference between imports and exports. During the vacations most of the children go to one or other of these Bay Counties for a time, and on their return they have frequently brought me fruits, nuts, grain, or other produce which they have met with. I have found them ready to give an intelligent account of ranches and orchards, to describe how they are irrigated and cultivated. They have observed the different agricultural implements used and noted almost everything connected with agricultural work. I have been amazed to see how keen their powers of observation become, and how interested they are in discovering new things. When I ask, for example, from what county we get prunes, I have no difficulty in getting an answer, some child has seen prunes growing and is ready to

tell the rest all about them. Or if I ask about the drying and canning of fruits, I shall always find some child who has seen one or the other of these things, and who is eager to describe it.

Proceeding now to a still wider field, I take the whole State of California. A sand map is first made by the teacher. Then the two mountain ranges extending through the State from north to south are built up by the children with sand; twigs represent the trees, as before; the highest peaks are made larger, and their tops left bare to show the want of vegetation; cotton stands for the snow on the summits.

The great interior valleys of the Sacramento and the San Joaquin,—the great farming areas of the state,—are actually planted on the board with different kinds of grain, after the sand has first been mixed with loam. The children are told that sand alone is not sufficient to grow grain, and something is said to them about fertilization. Farming, reaping, threshing, milling, etc., are described, the children of the city, particularly, learning thereby a great deal which it would be difficult to give them in any other way.

I find the children so much interested in all these matters that they will bring pictures of agricultural scenes which they have cut out of newspapers and magazines. These may be used and placed on the sandboard. Grain is tied in bundles to show the children what is meant by binding; threshing and grading are explained; sacks are made, filled and loaded on wagons, taken to the mills, or delivered to the minature boats and trains. Meanwhile all these operations are described by the children who are carrying them on.

Fruit and olive orchards, and vineyards may readily be represented and the industries described which are connected with them.

Next we investigate the coast line, employing for this purpose a minature boat which makes trips from the

city to various towns north and south. These, together with the capes and harbors, and various other interesting features of the coast line, are in this way easily impressed upon the children's memories. Toy trains are run on the sandboard to indicate the main railroads of the State. The principal cities; the Capital; the Universities and other points of interest are represented by mounted pictures.

Enough has now been said to show how by means of the sandboard geography may be concretely taught to children of the earlier grades. I have found, moreover, as I have indicated through the foregoing account, that the interest of the children extends far beyond the immediate matter of the class room. Geography is real to them and teaches in a live way many things which no map can show. It will be observed, in addition, that a good deal of manual training can be combined with this method of teaching this subject. It is further evident that the pictorial and descriptive method which I have employed will be found to be especially adapted to the teaching of history, in that the physical conditions corresponding to successive stages of the history can all be represented on the sandboard. The aborigines and their modes of life, the early settlers, their wars of conquest, etc., all these can easily be pictured by the children under the guidance of the teacher.

Language lessons, also, can be made much more interesting than they usually are if the children are encouraged to make their own illustrations of what is read to them, or of what they are expected to describe. The characters and actions of the story can all be set forth by pictorial representations. I have found the children to be particularly fond of doing this. A child will tell the whole story of Red Ridinghood for example, with much animation, and make his figures, as far as possible, enact the tragedy.

Arithmetic, so difficult to most children, can be made

very much more intelligible to them by similarly employing concrete objects. By the use of toy animals, houses, trees, etc., the first work in addition, subtraction, multiplication, division, counting by twos, threes, etc., as well as the elementary problems, can be simply taught and will be easily understood. Of course, much must be left to the teacher. I have, however, I hope, given sufficient details to make it easy for any teacher to use the method with good results. I scarcely need to add that the method is entirely applicable to class work.

San Francisco, Cal.

EMMA G. SULLIVAN.

SURVEY OF THE FIELD

The unrest and confusion of the times, particularly in matters educational, was graphically set forth by J. Mace Andress in an address delivered in Worcester last month. The picture drawn is valuable because it portrays an attitude of mind which is very general at the present hour.

"The signs of the times portend that we are in the dim periphery of an oncoming educational reformation. Unrest and dissatisfaction are visible everywhere from the kindergarten to the university. The questions asked daily by educators seek to probe the very foundations of educational theory itself. They are not only 'when, what and how shall we teach?' but also 'why shall we teach?' Scientific inquiry alert and keen turns upon our inherited pedagogy, which, like Topsy, 'just growed,' intent on forcing it to justify its existence. The method of experimentation has invaded the classroom in an attempt to test old methods of teaching and to develop new and better ones. This unrest in our schools with their 'frills and fads' is only a manifestation of perhaps a still greater social unrest. Our political institutions are being modified. The forms of government which we fondly expected would last forever have in many cases proved to be impossible. Science is progressing so rapidly that with the dawning of the new morning's light, a theory long considered impregnable may be proved to be unstable. The very scientific books that are being issued from the press may lack authenticity because of the results of some investigation or experiment made since the book was written. The age is not a renaissance, a rebirth; it is a new growth. The newness of many of the

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problems of to-day is such that history can offer few suggestions concerning their solution. The conditions of the times are a challenge to men who think in unconventional ways. We seem to be in a transitional age in which we are fast slipping our ancient moorings and leaving behind us many old landmarks."

EDUCATIONAL TREND

An outlook on educational activities throughout the United States by any one competent to interpret tendencies would not leave much uncertainty as to the direction in which we are tending. In the midst of all the changes of the times and notwithstanding the abandonment of old ideals, the direction of our movement is clear and consistent. To many it does not seem, indeed, to be a renaissance, for to them it does not appear to be a rebirth into a higher life but a rapid descent to a lower plane of existence. It is from the ideal to the practical; from the public good to individual greed; from culture to utility. We appear to be passing out of the Kingdom of God into the realm of Mammon.

As one of the many signs of this change we may direct our attention to the trend towards vocational education which just now is the most prominent movement in the field of education. The problem is everywhere being discussed by educational leaders and in many places it is passing beyond the stage of mere discussion and is involving legal enactments and the expenditure of vast sums of money. Of course there is not universal agreement; we may still hear the demand for pause and reconsideration. Higher ideals still find utterance in high places and command the attention of the few even if the great multitude appear to be heedless. How far will the movement go before a reaction sets in? Will self-respect and the desire for better things check the lowering tendency before the light of a vanishing civilization becomes

extinct? It is dangerous to prophesy, but it is encouraging to find educators with the courage of their convictions lifting their voices against the inconsiderable haste of the times towards vocational education. The Superintendent of Education in the State of Pennsylvania, in his annual Report, quotes "one of our best superintendents" as saying:

A WARNING

"I am not opposed to industrial training. I am opposed to fads, to commercializing the educational systems of our country. I am opposed to any form of education that does not tend towards individual freedom, that does not throw a ray of light on the strain of mere bread-winning. The schoolhouse stands on one side of the street and the factory upon the other, each bidding for the children. In order that the school may hold its own in this competition, laws have been passed limiting the age at which children may be employed. It seems to me unwise to pass laws to prevent children from working in factories and mills under fourteen years of age, and then tax the communities to provide similar work in the schools on the plea that the children should be taught in the schools to use such machinery in order to earn wages after they leave school when they could learn its use in the factory or mill and receive wages while learning. I think all forms of education should contribute to the independence of the individual. If the training the child receives fits him only to enter the organized and incorporated industries of the country, it does not make him free. If it prepares him to choose to work for another, or work for himself, it does contribute to his industrial freedom and individual independence. Any form of education that develops intelligence and ability to follow and understand directions and the quality of sticking to a piece of work until it is mastered, is most valuable and the kind of education most needed. Such demands are being made

upon the schools in the direction of commercializing our educational systems that every thoughtful educator should stand for the cultural side of education, for that which is to lessen the burdens of life through higher ideals, for that which meets the needs of leisure hours, for that which makes the active years of life forceful and old age happy and beautiful."

NEED OF THE CULTURAL

David Snedden, Commissioner of Education for the State of Massachusetts, in an admirably thought-out paper published in the *Educational Review,* September, 1912, under the title Differentiated Program of Study for Older Children in the Elementary Schools, proposes a plan of reorganization for our elementary and secondary schools which furnishes much food for thought and many suggestions looking towards the amelioration of present conditions. He takes as his starting point the conclusion reached after a comparison of American with European systems of education "that in the education of younger children of approximately the ages five to twelve, American elementary schools compare favorably in spirit, methods and results with corresponding schools in European countries; but, on the other hand, American schools are as a rule relatively inefficient so far as the education of the large majority of the children of the ages from twelve to sixteen is concerned."

DIFFERENTIATION IN ELEMENTARY SCHOOLS

In this article the author confines his attention mainly to the seventh and eighth grades and to the first two years of high school. He asks the question whether it would not be wise under present circumstances to modify our procedure during these four years in the direction of greater differentiation and departmental teaching. His description of existing conditions is interesting and will be found fairly accurate as applied to schools in all parts of the country. "American children go to school willingly

during their earlier years. The classroom discipline in the lower grades is mild and the atmosphere homelike. Teachers are interested, and usually appear to be equal to the tasks set before them. The program of studies presents certain definite goals in reading, writing, spelling and arithmetic, in which subjects progress is, as a rule, obvious. Other subjects of study of a less formal nature, such as general reading and literature, music, drawing, hygiene, practical arts and nature study serve to vitalize the more formal subjects. The children gain steadily in powers of expression, and at the same time grow in general experience and powers of appreciation.

"On the other hand, in the upper grades of the elementary schools and in the case of retarded children beyond the ages of eleven or twelve, teachers in American schools often have great difficulty in making their work interesting and significant to their pupils. Some subjects, such as geography, history, and arithmetic, have had their most interesting phases presented in the lower grades. After the age of twelve, in most American schools, little visible progress is made in ability to read aloud, to use the pen, to compose, to sing, to speak effective English and to perform the simpler operations in arithmetic. For these older pupils, educational goals, as formulated, seem to lack in purposefulness. The outlines of study in such subjects as geography, history and literature tend to be over-ambitious, whilst the pedagogical methods employed in teaching arithmetic, drawing and the various phases of English expression are often unsound. In home and library reading, as a rule, older pupils continue to manifest a growing capacity and interest, but in most other subjects attention and application are weak and the results uncertain. The older and less ambitious teachers transform nearly all the work of these grades into a dull drill in which routine memorization plays the largest part. The younger and more ambi-

FAILURE IN HIGHER GRADES

tious teachers seem often to be wrestling with tasks that are beyond them. Manual training, arithmetic and history are often taught by women teachers who seem unable to make these subjects vital and significant to the boys of their classes. A considerable percentage of the boys and girls of twelve to fifteen years of age belong to what is known as the retarded class, being from two to five grades behind the point at which they should have been had they entered school at the usual age and made steady progress thereafter."

It is pointed out that these retarded pupils are wholly unfit for the grades in which they are found. The author then proceeds to point out that more than half of the children who enter the high schools at fourteen will not attend more than two years.

RETARDED PUPILS

"But for those pupils who stay but one or two years in the high school the usual programs of study are ineffective and barren." After an analysis of the typical programs in current use, Dr. Snedden concludes: "If the education of American children of twelve to sixteen years of age is to be rendered more effective, several plans of constructive action are necessary. Teachers may be better trained; more scientific pedagogical methods in subjects already taught may be devised; the active co-operation of the home and other educational agencies may be increased; and vocational schools for children over fourteen years of age, paralleling schools devoted to liberal education, may be organized. . . . It is the belief of the writer that the most necessary changes towards rendering the phases of education here under consideration more effective are essentially administrative. They involve an increasing flexibility in curriculums and more purposeful programs of study than are at present available. The special problems involved may be presented in the shape of a series of questions to which, for the sake of eliciting discussion, tentative answers expressing one point of view are appended."

PLANS FOR BETTERMENT

We append the questions without the answers:

1. Is not the uniform program of study now commonly obtaining in the seventh and eighth grades of the American elementary school overloaded with subjects?

2. Is it desirable that in our American elementary schools opportunities should exist for the beginnings of foreign language study on the part of such pupils as need or desire it, at about the age of twelve?

3. Is it desirable that pupils of twelve to fourteen years of age should be offered the opportunity to take substantial courses in the practical arts?

4. Is it desirable that pupils of twelve to fourteen years of age should have as an option alternative courses in foreign language or in practical arts, in the elementary school, a course of from eight to ten hours per week, consisting primarily of commercial arithmetic, the beginnings of bookkeeping, business penmanship, business English and typewriting?

5. In view of the foregoing, is it not practicable and desirable, where upper grade classes are sufficiently numerous, to organize the higher work of the elementary school in such a way that certain studies, such as English literature, English expression, history, civics, geography, music, hygiene, and the like, shall be taken in common by all pupils; while, in addition, any one of four possible options may be taken by groups of pupils to complete their respective programs of study; these options to consist of (a) a foreign language and mathematics; (b) practical arts (for boys) arithmetic and drawing; (c) practical arts (for girls) arithmetic and art study; and (d) commercial subjects?

6. In order that such a plan might be made administratively feasible, would it not be practicable in cities and other populous centres to establish separate schools for children from twelve to fourteen years of age, leaving the education of children under twelve to local schools, staffed, perhaps, entirely by women teachers and principals?

7. Would not such concentration of the older pupils make possible the introduction of departmental teaching, the employment of a larger proportion of men teachers, and a more satisfactory working equipment for older children?

8. Is the plan herein proposed an effective substitute for the intermediate high school, as this is known in certain of the western cities of the United States?

9. In a program of the kind here discussed what place should be made for retarded children from twelve to fourteen years of age?

10. Would there not be a tendency on the part of all pupils to take the foreign language or literary program described above, in view of the probability that pupils having superior home advantages would perhaps seek such a course?

11. In the case of a large number of children from fourteen to sixteen years of age, what reorganization of the currently accepted program of study is desirable?

It will be seen at once that Commissioner Snedden has in view deep-seated changes in the curriculum of the schools from the beginning of the seventh grade to the completion of the second year of high school. The changes all look towards early differentiation of the children into groups following different educational lines. They contemplate the carrying down of the departmental system to the seventh and eighth grade, an increase of male teachers, and a preparation of many children along vocational lines from the sixth grade onward. The program laid down is not dogmatic; even the answers offered to the questions here quoted are only tentative. Mr. Snedden is well aware of the objections that may be urged against the program, such as increased expense and over-emphasis on the vocational aspects of the curriculum. He adds: "It will be charged that the proposed plan is undemocratic and that it looks to relatively early segre-

OBJECTIONS TO EARLY SPECIALIZATION

gation of different groups of children." While the Commissioner seeks to explain away these objections, nevertheless it is hard to escape the conviction that this plan would, as a matter of fact, tend to prevent the children of the poor from reaching the higher walks of life, nor will it suffice to point out that in the proposed plan no fees are charged and the children may elect whatever course seems best to them or to their parents. The fact remains that the choice of a vocation is determined at too early a date when the pupil is not in a position to elect the higher things.

SOCIALISTIC TENDENCIES

For some time past the whole country has been looking towards New York with eager interest. The school system of the city has been criticised as fostering socialism, but it should be remembered that if this charge against New York is valid, it is equally valid when preferred against many another school system. It is quite true that the five-fold dependence of the child upon his parents for love, nourishment, protection, remedy, and imitative models constitutes the force that has created the family and when the State school system takes upon itself to discharge these functions, it tends to destroy family life. The Church insists that the child shall enjoy all these things through parental agency; she will not even baptize the child without parental authority though she believes that the eternal happiness of the child depends upon his receiving baptism. The school system of New York has not hesitated to compel the children to attend school. The school has supplied them with doctors, surgeons, dentists, opticians and nurses. She holds before the children's eyes the models which they are to imitate along all lines of activity, and she even feeds them when necessary. However, the problem is difficult and it may be well to listen to the ideals which the Superintendent of the New York City schools has been striving to realize.

In an address delivered on the occasion of his twenty-fifth anniversary as Superintendent of New York Public schools Dr. Maxwell outlined his ideals and these are well worth listening to. "I have wished to see our city public schools realize the ideal expressed in Huxley's fine saying that a system of schools should form a ladder leading from the gutter to the university. The highest interests of the commonwealth demand, the rights of the individual require, that natural talent should be trained to its highest possible development. The rich, the powerful, those who move in exclusive social circles, have no monopoly of natural intellectual ability. Ability—executive, literary, or inventive—is no respecter of social conditions. It may first see the light just as probably in the poorest tenement as in the most sumptuous mansion. That state or that city is on its downward career which does not constantly recruit its force of able men and women from the ranks of the poor as well as from the ranks of the well-to-do, which does not seek out and train for service genius, wherever it may be found. During the militant era of human development, skill in arms and bravery on the battle-field constituted a passport to eminence and popular favor. In our industrial era, in which the victories are those of peace, it is on education, not on the clash of arms, that we must largely depend to discover talent and train it for citizenship. Hence, the people's schools should give every boy and every girl the opportunity for the best training that human ingenuity has devised. In a democratic community, no school should ever be a blind-alley. No school should ever say to its pupils: 'Thus far shalt thou go and no further': but rather should proclaim: 'Our work is only a step in the educational ladder—an approach to the next step onward and upward.' May I remind you that a quarter of a century ago the public schools of Brooklyn did not prepare for

EDUCATIONAL IDEALS

DEMOCRATIC NECESSITIES

college and that in New York secondary and higher education was reserved for a very select few? To-day every child who enters the kindergarten may, if he chooses, and if he possesses the ability, proceed step by step, without interruption, to the university or the professional schools.

"But talents, as we all know, differ widely. Some men have aptitude for commercial pursuits, some for engineering or the mechanic arts, some for the so-called learned professions—theology, law, medicine—it should be the business of the schools to discover the aptitudes of their students and to provide the appropriate training. Hence it has been my aim to diversify the work in high schools so that they will not only lead to the gates of the university, but that they will lead to that particular higher training, whether commercial, scientific, or philosophical, for which the individual student's abilities are adapted. . . . But while this diversification of work in the high school is altogether important and necessary, it is equally important and necessary that the training in the elementary school should be practically the same for all, and that it should be of such a nature as to afford to teachers and parents the opportunity to distinguish special aptitudes. Hence, my aim in the elementary school work has been to develop all the powers the child possesses: through the kindergarten to build on the instincts of play and self-activity; through games, gymnastics, and athletics, to strengthen the physical powers; to give every boy the use of his hands through exercises in the use of the carpenter's tools, not only for the training there is in such exercises, but to discover latent mechanical ability, and to teach respect for labor; to teach every girl the arts of the home-maker—to cook economically and scientifically, to decorate simply and tastefully,

DETERMINING VOCATIONS

UNIFORMITY IN ELEMENTARY SCHOOL

and to make and to mend her own garments; to teach children not only to recognize words, but to understand and to love good reading; not only to write but to express thought in words; not merely to memorize the facts of geography and history, but to appreciate something of their relationship; not merely to have in mind the framework of the Constitution, but to apprehend in some measure, however small, the rights and duties of citizenship; and through all these exercises to cultivate the intellectual and moral habits that go to the making of character—the habits of punctuality and of order, to save time and to conserve energy; the habit of concentrating the mind on the task immediately in hand—the essential condition of success in every walk of life; the habit of reflecting on work in the light of general principles to discover where and how it may be improved—the first condition of progress; the habit of thinking and speaking the truth; and the habit of respecting the rights of others. And while these objects are being attempted or accomplished, I have sought to impress upon teachers the wisdom of making school-going a constant source of delight to our children. Such have been my chief aims in trying to guide the work of the elementary school."

Dr. Maxwell, after giving us this ideal, points out many of the ways in which achievement has fallen short. Speaking of the multitudes that leave school at the age of fourteen without having completed its curriculum, he says, "This annual exodus from the schools is one of the most pitiable tragedies of our modern urban life. Think of it! Tens of thousands of children who can do little more than read and write and cipher, turned out to make a living in the fierce competition of our business and manufacturing world! They have no preparation, possibly no aptitude, for any trade or occupation. They accept the first job that offers. Many take advantage of the evening school and succeed in spite of their handi-

THE IDEAL AND THE ACTUAL

cap. But many do not. They drift from one job of unskilled labor to another. The gaunt spectre of grinding poverty and want ever stalks by their side. Is it to be wondered that no small proportion spend their lives in a hopeless and unintelligent struggle for existence, and that not a few swell the ranks of the gamblers, the gangs and the criminals?"

Conditions such as these are turning the thoughts of many towards the vocational schools, but will they remedy the evil? We should look carefully to the many consequences involved. It is a serious matter to close the doors to the higher walks of life to the multitudes. Dr. Maxwell turns to the evening school for remedy.

THE EVENING SCHOOL

"Then, for those who must go early to work, I have aimed to secure the opportunity for some industrial training, in evening school, in summer school, and in day trade school. Alas! what has been done is little in comparison with the enormous number of boys and girls to be helped. There are two great obstacles in the way: the readiness of employers to give work to children who are not equipped for work; and the lack of resources on the part of the Board of Education to provide the enormously expensive equipment for a sufficient number of trade schools. The recklessness of employers should be met here, as it has been met in Germany, by requiring them to give each child employed, who is under eighteen years of age, at least six hours a week out of the employer's time for industrial training. The lack of properly equipped shops can, as far as I see now, be adequately met only by inducing manufacturers to furnish the requisite facilities. Since manufacturers have almost abandoned the training of apprentices and since they are demanding an increased supply of skilled labor, it is surely not too much to ask that, if the city pays the teachers and supervises the teaching, the manufacturer and

THE MANUFACTURER AND VOCATIONAL SCHOOLS

the merchant, who will benefit financially through the training given to their apprentices, should permit us to use parts of their buildings and their machinery when not otherwise employed, for teaching purposes. The state owes it to its own protection and welfare, in order to reduce poverty and prevent crime, to keep every child under training, even when he is employed, until he is eighteen years of age. To reduce poverty and prevent crime is vastly cheaper and safer than to support charities or to punish criminals."

There is a great deal of obvious truth in all of this and it should not fail to turn people's thoughts to the benefits which the public are deriving from our Catholic school system. Here we not only teach the children all that Dr. Maxwell would have taught, but we teach morality founded on religion and thus prevent in a more effective way than any educational program of the public school can do the spread of juvenile crime. Educators everywhere are being forced more and more to contrast ideals of education with our achievements and to realize that they are called upon to do an almost impossible thing, that is, to train the children for good citizenship and high living without the influence of religion. Industrial training, manual work, attractive programs, are all well in their way, but they fall short of the desired goal.

BENEFITS OF CATHOLIC EDUCATION

But to return to the movement for vocational schools, there is a growing realization that the plan is going to be very expensive. Dr. Maxwell would put a part of the expense on the manufacturer. In other places educational leaders are advocating a special tax. Dr. Schaeffer, State Superintendent of Schools in Pennsylvania, sounds a warning note that it would be well for the advocates of vocational schools to heed. "The struggle for bread is growing more intense. Everywhere the cry is heard for vocational training. Strange

to say, the manual training which was at one time heralded as the panacea for all school ills has been found to have its limitation, not merely as a means of culture, but as a help in bread-winning. The boy who graduates from the three year course in manual training finds that he is neither master of a trade nor fitted to begin the special courses now demanded by such of the learned vocations as strive to rise to the rank of professions. Hence there is a loud demand for trade schools. The trade schools at Williamson and at Lancaster are eminently efficient in fitting boys for certain trades, but the expense per pupil is so great that it would bankrupt the commonwealth if the plan pursued at these special schools were adopted generally throughout the State. Moreover, the loudest advocates of the trade school act as if they considered that kind of an education a good thing for their neighbor's son, but for their own son they invariably prefer, if possible, a different type of education. One prominent high school has adopted the policy of dropping the boy who cannot master science and the classics into the commercial course, and if he fails in this course he drops into the course for manual training."

VOCATIONAL SCHOOLS EXPENSIVE

TRADE SCHOOL UNDESIRABLE

The difficulties in the way will not turn us from the vocational school. The interests back of this movement are too strong. We are destined to try the experiment to the end no matter how expensive it may be. It would seem probable that a system of industrial schools is about to be created by the State of Illinois. The movement will be watched with great interest throughout the entire country.

THOMAS EDWARD SHIELDS.

AIM IN TEACHING

No matter how broken and fragmentary the human characters about us may be, we teachers must build as if for eternity as well as for time. Every child that comes under our instruction may be regarded as possessing latent qualities far beyond our power to bring them out through training. Every truly inspired teacher will quickly catch the suggestion of these rich potentialities in every child in sight, and will feel the insistent call, as if saying: "Hurry! Every moment's delay in teaching me means so much nervous tissue grown too rigid to be developed to the best advantage. The plasticity is going; the fixed habit, good or ill, is forming; the power of transformation is lessening." . . .

The teacher who comes to the school prepared to feed the hungry souls of the children upon the real bread of life will be inspired by the higher and larger vision of a completed, full-rounded human being as the finished product of training. Not a mere bread-winner, a mere artisan, a mere artist, a mere money-maker; but one who is incidentally one of these, as the case may require; and one who is distinctly much more than all these, namely, *a living soul.*

Now let us stay on the plain solid earth and not attempt to float off into space in our efforts to discuss this great question of human development. Let us admit at once that the bread-winning capacity is the foundation of every good life. At the same time, let us deny that it is almost the superstructure and the whole of that life. The man who is merely able to earn a living and who works simply for this purpose may be little and puny and mean in his plane, from a lack of wholesome regard for his fellows. Bread-winning is low and mean as an end and aim of life, but it may be made high and praiseworthy when considered as a means to living a good life.

The distinctive aim of teaching is not, therefore, to enable the individual to make a good living, but to enable him *to live a good life.* The chief fault of the trade school is its low aim. It concentrates all the thought and effort of the learner upon the problems of mere self-support, the typical product of the trade school is a one-ideaed class hater. He comes to his physical manhood with the belief that he has been forced into a little corner of the world by those who wished to reap the benefits of his skill as a workman, and he feels his helplessness in the thought of fighting his way out to a more independent position.

We are forced to admit the expediency of the trade school training. Great numbers of the young are growing up in the cities. Some one must feed and clothe them or they will become public charges. But if they be pushed hurriedly through the trade school and their general culture be neglected, they may be expected in time to join the ranks of the discontented who claim to have been cheated out of their birthright. The age which thus despoils the rich, inherent nature of the young merely in the interest of the profits, is sowing to the whirlwind and in time must reap a harvest of sorrow and confusion. Mobs, strikes and other forms of violence, far more expensive than general culture for the young, will constitute some of the outward manifestations of this crop of tares.

So the distinctive aim of the school should be that of rounding out the whole inner life of the individual, including as a matter of course the bread-winning quality. In realizing this higher aim of the schools, labor and industry will be dignified and exalted. The chosen calling will be considered high or low only in proportion as the person occupying it is a puny-minded, one-ideal, under-developed individual, or an intelligent, far-seeing, broad-minded one.

The traditional public school course—now fortunately slowly passing—was also a one-sided affair, in that it tended too much to train the intellect alone. Its purpose seemed to be that of favoring the few who wished to reach the so-called higher positions. The latter were to prepare for the easy places at the "top," wherefrom they could dominate the masses, and exploit the physical energies of the latter as occasion seemed to demand. So mere book-learning was emphasized. Come into this school if you are so disposed, and if you can afford it, and prepare for a professional calling. If you wish to become a mere artisan, a plain industrialist, then we offer no help for you. Get out and hustle. The foregoing was the unwritten motto of the old school. Its cold selfishness and its cruel exclusiveness of the traditional school are made more apparent in the light of the new ideal of making the public schools serve all classes alike. Prospective lawyers and lumbermen, preachers and plumbers, physicians and policemen, should all receive the same amount of opportunity and benefit from the elementary school course. All should be trained and developed at first along the lines of the great racial instincts, as listed above—and the best modern schools are meeting this very issue.

FAULT OF PUBLIC SCHOOL

After this broad fundamental course has been given to each and every child, and his instinctive dispositions have all been awakened, stimulated and directed toward a wholesome expression—at the end of the elementary course—it is time for specialization. One calling may then require a long course, another a short one, for further preparation. But a true democracy will have been already guaranteed because all will have come into brief vital contact with the traditional movements of the race.

TIME FOR SPECIALIZATION

WILLIAM A. MCKEEVER,
Normal Instructor, Dec., 1912.

Of all our Institutions none has been so little affected by rapidly changing social conditions as our system of education. For centuries education has been regarded first and foremost as an end in itself. The mastery of arbitrarily fixed amounts of knowledge in certain departments of learning has constituted what we term an education, and our methods and instruction have been directed toward the accomplishment of this end. Our public schools are based upon the assumption that knowledge is the end of education. This is at least a legitimate inference from a study of the subjects taught, the methods of teaching and the results, and in spite of the earnest claims that the schools prepare our children to meet the exigencies of life. The subjects are unrelated —to each other, to the immediate life of the pupil, and to his later life experiences; the methods are analytic and abstract; the results in the majority of cases are minds confused by abstract and unrelated ideas, and lacking in initiative and power to meet the conditions imposed by actual life.

CHANGE AND EDUCATION

The interpretation which limits education to acquired knowledge hardly meets the demands of to-day. Efficiency is coming more and more to be recognized as one of the ideals of education, and with the acceptance of this new meaning of its purpose, the end of education becomes the realization of efficiency as well as acquisition of knowledge, and we must change not only our conception of the meaning of education, but our methods as well. There must be a recognition of the fact that the very large measure of efficiency is expressed in terms of action, and that provision must be made in our schoolwork for concrete expression as well as for abstract thinking.

KNOWLEDGE AND EFFICIENCY

One of the most surprising facts in connection with the

history of education is the almost universal failure of educators to recognize the significance of activity as a factor in educational work. Three truths incident to human advancement stand out with perfect distinctness: first, that the progress of civilization has paralleled the development of certain activities or occupations in which hand expression is the dominant factor; second, that the significant, effective advance of society to-day is expressed very largely in terms of action—through mentally directed bodily activity; and third, that the natural tendency of the child is to express himself concretely—by doing. And yet, despite these truths, our public school courses and methods fail almost universally to recognize the great factor of activity in the development of the child.

ACTIVITY IN THE SCHOOLROOM

Activity should have an important place in the work of the schools, not as a separate course added to, and apart from the other subjects, as drawing and manual training have largely been, but as the unifying element, the basis of other school work. The term activity also should have a broader significance than that which comes within the confines of the occupational work of the schools alone. The actual life of the child should be brought into the service of the schools, and every day of the pupil's life, in school and out, should naturally present problems, the solution of which will demand a knowledge of what is essential in the so-called academic subjects. School work thus will be vitalized, for the pupils will find knowledge desirable because immediately necessary to success in affairs that appeal to his interests.

W. E. ROBERTS,
Manual Training Magazine, Dec., 1912.

The pressing need in education to-day is spiritual culture. It should occupy first place. Next in importance comes intellectual and physical development. These three canons of education, moral, mental, and physical, should be carried on at the same time, and should be started as early as possible. Primroses grow only in spring, so certain virtues like concentration, imagination, and self-reliance, if they do not put forth vigorous shoots in youth, are not likely to show any luxuriant leafage in after age. No period of life should end the education. It should go on from the cradle to the grave.

NEED OF SPIRITUAL CULTURE

We cannot emphasize too strongly the need of physical development. It is surely an axiom that in a healthy body mental and moral power can flourish better and be infinitely more useful to the world. But develop men as high as you like; if they lack spiritual power you have nothing higher than educated beasts.

"What matters it," said Tennyson once to Kemble, "how much man knows or does, if he keep not a reverential looking upward? Without this he is only the subtlest beast in the field."

Intellectual and spiritual culture should come together. They attain their highest when they are realized simultaneously. Education should draw forth a man's potentialities; it should train his energies and capacities to their highest pitch; and direct them to their true goal. . . .

Primarily, what is spiritual culture? Spiritual culture is the expression of the best religious thought as applied to our existence. Spiritual culture is fostered by the formation of ideals. For by the ideals which a man has and his tenacity in clinging to them we can tell what a man really is. Many factors enter, of course, into the determination of this ideal; his inborn bias, his temperament, his natural gifts, and the outward circumstance. The complexity of life and the severe force of circumstance make necessary a long, hard discipline of the faculties to give a man the chance of working his way

towards his ideal. But by the possession of ideals we realize two gains; first, the ideals enter vitally into the life and control it; and again, in the working towards that ideal the faculties and the inward and outward powers are trained and improved.

SPIRITUAL CULTURE AND RELIGION

The cultivation of our spiritual capacity must lead to religion, religion in the truest and purest sense. . . . It must urge men to realize the best that is within. Possessing those divine capacities it is their obligation to develop them to their highest. Following the laws of the physical world we realize that the moral nature, like everything else, if it is to grow, demands culture. There is one thing needful, and that is character—a cultivated will. "It is education improves the powers implanted in us by nature, and sound culture that is the armor of the breast, but when the moral nature fails the noblest endowments of nature are blemished and lost." In every department of life our duty is to educate men and women who not only know the truth, but men and women who have the strength to fight for it. Those imbued with spiritual culture do not confuse the means of life with the ends of life. They do not divorce the moral life from the every-day activities. . . .

CULTIVATION OF POISE

Finally, the cultivation of poise is an essential in a thoroughly efficient man. We all realize the lack of this factor among otherwise able men. It is an aphorism that he who would guide others must be master of himself. And in the absence of poise this is impossible. Poise makes for self-control, sound judgment, and strength of character. One who has it will demand evidence and reasons; and be deliberate in what he seeks to accomplish.

CHARLES F. COLLINS,
Journal of Education, Nov. 21, 1912.

CURRENT EVENTS.

NEW SCHOOL ACT OF LUXEMBURG.

Notwithstanding many rumors to the contrary, the new School Act of the Duchy of Luxemburg went into effect on October 14, and it is now learned that the whole population which is overwhelmingly Catholic is in a state of great agitation. The Government has made the arrangements for the teaching of religion in the schools of the country so unsatisfactory to the Catholic bishops that they have forbidden their priests to enter the schools, or to teach religion at the hours and under the circumstances dictated by the Government. "According to the provisions of the Bill," writes the Rev. D. Hengel, in the *Catholic Times* and *Catholic Opinion* of Liverpool, England, "the priests in the large parishes have each to give twenty or thirty hours' instruction per week. It is impossible for the parish priest to do all that work besides attending to his other duties. An amendment was proposed to the effect that if the priest could not give all the instructions he might be allowed to substitute a private teacher. The amendment was rejected. No heed was paid to the most reasonable wishes of the Catholic party."

Religious instruction is to be given in the Church or in some other place outside the school, according to the form of the Catholic protest. The priests are not allowed to entertain any communication with the councils of towns on the matter.

It is most distressing to learn that public sentiment is apparently in favor of the Bill.

The people are not yet aware of the consequences it may eventually entail, and Catholic organizations have undertaken to conduct an active campaign of instruction on the dangerous tendencies of the Act that has been heralded in the non-Catholic papers as a progressive measure. Many protest meetings have already been held.

The position of the bishops and clergy is becoming more difficult every day. Bishop Koppes, of Luxemburg, has openly declared that he will continue to protest, despite any consequences, until the law is changed. One town council has stopped

the yearly allowance paid to the clergy, holding that "they do not impart religious instruction in the school premises as the law enjoins they are to do. Therefore we will not grant them any assistance." Other councils, it is said, will follow this lead.

Father Hengel informs us that "an article published in the *Osservatore Romano* did some harm. The Bill on the point of being introduced or already under discussion, was described as a progressive measure. As soon as the Government got to hear of the article it was talked about, and helped to induce one or other deputy who was still vacillating to decide in favor of the Bill. The author is not, however, to be held responsible for the effect produced by it upon certain deputies, as at that time he could not be cognizant of the bad features to be introduced into the Bill owing to the agitation of Socialists and Free-thinkers." He feels confident that the Catholic people will respect the admonitions of their superiors in the faith and eventually bring about the nullification of the Act which cannot be conscientiously approved as it now stands.

THE LATE MOTHER GENERAL OF NOTRE DAME.

Mother St. Anacletus, Superior General of the Congregation of Notre Dame, died at the mother house of the Order, Montreal, Can., on Tuesday, November 19, in the seventy-fifth year of her age.

The record of her convent life is eloquently told in the forty-two years of service generously given to the cause of education. Her long career was notably fruitful in all of the spheres of professional work through which she successively passed as teacher, Vice-Superior, General Mistress of Studies and Superior General. The Catholic Normal School for Women, an institution especially dear to her educational zeal, was founded in Montreal under her guidance, and for many years she was its principal. She passed thence in 1903, on the vote of the General Chapter of her congregation, to the office of Mother General, in which capacity for the last nine years, through her great administrative gifts and profoundly religious spirit, she gave the best of herself to the furtherance of the spiritual per-

fection and community happiness of the fifteen hundred Sisters under her jurisdiction.

Mother St. Anacletus was the twenty-fifth Superior General of the Congregation of Notre Dame—a Canadian community founded at Montreal, in 1653, by the Venerable Marguerite Bourgeoys, and the first Superior General since the days of the Venerable Foundress to visit Europe. In the interests of the congregation, and particularly in connection with the proceedings for the beatification of the heroic Foundress, the late Reverend Mother went to Rome in 1905. She hoped to visit the Eternal City in the near future, but Providence has ruled otherwise.

Mother Anacletus was, in the words of one of her daughters in religion, "at all times a prudent, reserved, gentle and firm superior, with a mother's heart, fitted by nature and grace to lead others to the love of higher things through peaceful and pleasant ways." The *Montreal Tribune* commenting on her death says: "In her person was continued, undiminished in vigor, the long line of highly gifted women who for two hundred and fifty years have presided over the Congregation de Notre Dame. Endowed with a rare combination of qualities, she always inspired the respect one feels in the presence of a gracious bearing, high intellectual culture and seasoned virtue. The Eucharistic Heart of Jesus, the Virgin Mother, the love of souls—these were the well springs of her noble life."

CATHOLIC LAY TEACHERS IN SPAIN.

At a recent meeting of the lay teachers of Spain there was a decided effort made to organize after the manner of the lay teachers' federation of France. One of the advocates of the federation was Pablo Iglesias, a revolutionist who is well known in France and Spain for his outspoken defence of anarchy and violence. The plan was defeated by Señor Pedro Diez Munoz, professor of the Normal School of Valladolid, who eloquently showed that such a plan could not be adopted by Catholics without sacrificing their religious principles. The leader of the Catholic side has been publicly commended by many of the bishops of Spain.

RULES AND CONSTITUTION APPROVED.

Word has been received in this country that the Rules and Constitution of the Sisters of Charity of the Incarnate Word, whose mother house is located at San Antonio, Texas, have been approved by the Congregation of the Affairs of Religious. The Sacred Congregation has also given its approval to the Constitution of the Sisters of Divine Providence of San Antonio, Texas. The announcement was made in connection with the visit to the Holy See of the Reverend Mother General Teresa, and the Reverend Mother Councilor Columba of the Sisters of the Incarnate Word. Both communities are flourishing teaching bodies in Texas with missions also in Mexico. They have contributed largely to the development of parish and convent schools in the dioceses of that State.

IMPORTANT SCHOOL CASE FOR SCOTLAND.

The Glasgow School Board is at present discussing a motion the settlement of which is watched with great interest by the Catholics of all Scotland. It is proposed to form a committee to confer with the managers of the voluntary schools, and to ascertain on what terms they will be willing to place the education of their children under the School Board, providing that their religious instruction be guaranteed. Over a year ago the Catholic managers were asked for an expression of the terms which would be agreeable to them. They required among other things that "the Catholic atmosphere of their schools should be unmistakably guaranteed." A decision favorable to the Catholic authorities is expected, and as the arrangement of the Glasgow Board will strongly influence the other Scottish Boards, interest in the outcome is widespread.

THE NEW ST. JOSEPH'S SEMINARY, TROY.

The new novitiate of the Sisters of St. Joseph, Troy, N. Y., was solemnly dedicated on December 11, by His Eminence Cardinal Farley, Archbishop of New York, in the presence of one of the largest and most distinguished gatherings of prelates and clergy ever assembled in that city. Hundreds of priests of the dioceses of New York State were present out of devotion to their Alma Mater now transformed and remodeled

for the novitiate of the Sisters of St. Joseph. The archdiocese of New York and the diocese of Albany were especially well represented.

In the ceremony of dedication the Cardinal was assisted by the Rt. Rev. Mgr. John Edwards, the Rt. Rev. Mgr. Joseph F. Mooney, and the Rt. Rev. Mgr. Michael J. Lavelle, the Vicars General of New York. The Very Rev. Mgr. James V. Lewis was master of ceremonies. Pontifical Mass was celebrated by the Rt. Rev. T. M. A. Burke, D. D., Bishop of Albany, assisted by the Rt. Rev. Mgr. John Swift, assistant priest; Rev. Thomas S. Keveny, of Cohoes, N. Y., and Rev. James J. Curtin, of Troy, N. Y., as deacons of honor; Rev. James J. McCarthy, O. S. A., Lansingburgh, deacon; Rev. Daniel Doody, Utica, N. Y., sub-deacon; Rev. Joseph A. Franklin, Albany, N. Y., master of ceremonies; Rev. Joseph Scully, Albany, N. Y., assistant master of ceremonies; Rev. Stephen A. Greeley, Troy, and Rev. John J. Killduff, Albany, deacons of the cross. The sermon was delivered by the Rt. Rev. Mgr. John Walsh, of St. Peter's Church, Troy.

In addition to the officers of the dedication ceremonies and the Mass, the following clergymen were present: Rt. Rev. Mgr. J. S. M. Lynch, Rt. Rev. Mgr. L. M. Dugas, Very Rev. Mgr. James E. Duffy, Rt. Rev. Mgr. John Walsh, Rt. Rev. Mgr. J. L. Reilly, Rt. Rev. Mgr. C. J. Shea, Rt. Rev. Mgr. J. P. O'Connor, Very Rev. Albert H. Lings, Very Rev. John P. Chidwick, Very Rev. James J. O'Brien, Very Rev. Joseph A. Delaney, Very Rev. A. J. Mass, S. J., and Revs. James A. Curtin, John F. Mullany, James Ludden, R. Neagle, Remy La Forte, P. J. Mulhall, C. S. S. R.; James Fitzsimmons, Daniel F. Curtin, John Scully, S. J.; Joseph McMahon, William Dougherty, P. B. Dempsey, M. J. Looney, Thomas Myhan, John F. Donahue, John J. Dillon, T. J. Danahy, John J. Wilson, Jules J. Burrick, L. A. Laviegna, M. J. Fitzpatrick, P. F. Harrigan, Edward J. McCue, William F. Meehan, Thomas Flynn, John J. Driscoll, William Livingston, Thomas G. McCluskey, S. J.; Father Bertrand, C. P.; John F. Lowery, D. D.; George C. Quinn, S. J.; F. A. McCranor, O. S. A.; William A. Brown, John Hyland, James Flood, John T. Slattery, Andrew Duplang, Patrick Brady, Luke Evers, John St. Onge, Ambrose Dwyer, F. J.

Toolan, M. F. Morns, William O'Connor, Francis Creagan, George Donnelly, Edward Brady, John Barrett, John Lynch, Daniel Mahoney, E. A. O'Connor, Patrick Scully, Robert Reilly, B. Molejkajtys, J. A. Talbot, Antony Gorsky, C. E. Linehan, Anthony Pincinrek, Joseph C. Campbell, Thomas Delaney, J. B. Gilloon, P. J. Donnelly, M. Sheridan, M. F. Mooney, Edward J. Meegan, James B. Hayden, William E. Keefe, T. H. Judge, R. Ward, J. L. Smith, J. J. O'Keefe, George J. Eisler, J. J. Fitzgerald, George Flynn, J. E. Fitzgerald, Stephen Macpherson, Thomas P. Burns, Christopher King, A. J. Kelly, James B. Kelly, Harry A. Crowe, Vincent O'Brien, Francis W. McDonald, Leo G. O'Haire, John E. Dignan, John E. Gilligan, Joseph X. Cloutier, A. N. LePalme, Stephen A. Greeley, John F. Cox, John F. Glavin, E. H. Dougher, M. A. Branco, James J. Dasey, John Santoro, James J. Hasson, O. S. A.; Thomas F. Phibbs, John J. Kilduff, E. J. Suprenaunt, Ernest C. Perrin, Francis McMahon, Michael McCaffery, Joseph Henrick, B. A. Stack, J. J. Cullion, M. F. McManus, Francis J. Sullivan, Charles N. Oley, Charles F. Farrelly, George B. Powell, Walter Bazaar, A. H. Valliquette, O. S. A.; William H. Walsh, Thomas J. Walsh, Joseph A. Thornton, Newton W. Thompson, Benedict J. Gillon.

TWO IMPORTANT INTERNATIONAL CONGRESSES.

Encouraged by the success of the first congress for the Teaching of Household Economy, held at Fribourg, Switzerland, in 1908, it is now planned to hold the Second International Congress for the Teaching of Household Economy during the World's Exposition at Ghent, Belgium, June 15, 16, and 18, 1913. Educational and philanthropical societies throughout the world are expected to send delegates in even greater numbers than in 1908. The outline of the program which will be published in full in the *Revue de l'Education familiale* (Brussels), is as follows:

Section 1. Household Economy in primary schools or connected with primary schools in cities, industrial centers and farming regions.

Section 2. Household Economy for adults or in connection with secondary schools.

Section 3. Training of teachers for Household Economy.

Section 4. Documents. Progress realized in the teaching of Household Economy since the Congress in Fribourg. Importance of this work from a sociological standpoint.

The Executive Committee has for its President, Madame la Baronne H. della Faille d'Huysse; General Secretaries: Miss Bouillot, Supervisor of Rural Schools for Household Economy; Miss Delue, Principal of the State Normal School, Brussels; Miss Van Gehuchten, Supervisor of Schools for Household Economy; Miss Blicher, for Denmark; Miss de Micheli, for Italy; Miss Meyboom, for Holland; Miss Stegmüller, for Hungary; Miss Melander, for Sweden; Miss Cassyals, for South America; Miss Neumann, for the Grand Duchy of Luxemburg, Germany, and Austria, and Miss Lord, Pratt Institute, Brooklyn, N. Y., for the United States.

During the Exposition will also be held on June 13, 14, and 15, the Third International Congress of the Associations of Agricultural Women (Cercles de Fermières). The first associations of this kind were instituted in the United States and Canada fifteen years ago. It is scarcely six years since they were formed in Europe. In 1911 following the lead of Belgium, and at the inspiration of the active leaders of the movement, Austria, Hungary and France became engaged in the movement. Similar associations exist in Ireland and Poland.

At the Congress of the Agricultural Associations and Demographie Rurale held in 1910 an international section was for the first time devoted to the Cercles de Fermières.

The First International Congress took place at Colorado Springs, Colo., and the Second in Canada. In the forthcoming convention the program will be as follows:

Section 1. Agricultural Women's Associations. 1. Reports of the work of the Associations of Agricultural Women in the different countries. Organization. Programs. 2. The different forms of the Associations of Agricultural Women. Associations for spreading instruction. Associations for the protection of professional interests. Co-operative societies for buying, selling. Mutual help. Insurance, saving banks, and societies of the arts and crafts. 3. The different methods of organization. Starting agricultural schools. Farm management, lectures, excursions, libraries, meetings.

Section 2. The Professional Role of Agricultural Women. Care of stock, the dairy, poultry, gardening, farm bookkeeping, farm ornamentation.

Section 3. The Agricultural Women in the Role of Mother and Manager. The education of the family, infantile hygiene, home ornamentation, fruit and vegetable preservation, rural education, amusements, lectures.

The Secretary of the Association for the United States and Canada is Mrs. John T. Burns, Lethbridge, Alberta, Can. The representative of the Committee on Organization is Paul De Vuyst, of Brussels, Belgium.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES.

A History of Public Permanent Common School Funds in the United States, 1795-1905, by Fletcher Harper Swift, Ph. D. New York: Henry Holt and Company, 1911.

That information concerning common school funds is most difficult to obtain, and that their real condition is often unknown to the very custodians of the funds themselves those quirers thoroughly realize who have sought to learn anything about them through the ordinary channels for such information. The origin of these funds, their management, loss, and present condition the author of this work endeavors to expose; first, in a general way for all of the States of the country, and secondly for each State. The sources of school support previous to the creation of the funds make an interesting study owing to the variety of the sources in question. We only regret that in touching upon the historical side of school endowments at all, as the author does on page 33, he passes over the Middle Ages with a mere mention of the fact that "The monastic schools were supported chiefly from the income of lands belonging to the monasteries." An erroneous impression might be created by this and another statement on the same page, viz., "Within a comparatively short time after the suppression of monasteries in England by Henry VIII schools arose endowed by rulers, nobles, and wealthy men of every class." The impression left by these remarks might be that no such foundations were previously made, which is, of course, very untrue either for England or the other countries on the Continent. The author would have done better had he confined his attention solely to the public funds in the United States, for his allusion to the historical side is, as it stands, too brief and unsatisfactory.

The account of the evolution of the types of funds existing before the State funds became universal is very well done. The various sources adopted or invented for the creation of the public funds such as marriage, tavern, and peddler licenses, taxes on liquor or banks, escheats, fines, gifts, lotteries, etc., appear to

us of the present day as curious indeed. They were rich sources in certain States. The story of the evolution of the systems for administering the funds is equally interesting. We note a commendable candor on the part of the writer in discussing the value of the many methods employed for distributing the funds, and also in estimating the losses to the States through mismanagement, embezzlement, and misappropriation. "Mismanagement, dishonest management, theft, embezzlement, absconding of debtors and of officers entrusted with the principal, constitute some of the wrongs against the common school funds of the States." One superintendent of schools succeeded in robbing the Common School Fund of Tennessee of thousands of dollars. "During his four years of office Superintendent McEwen had borrowed from the Common School Fund $121,169." "In 1897 the Permanent School Fund of Nebraska lost $259,842.87 through embezzlement."

Chapter VII on the Purpose and Effect of Public Funds, besides discussing the aim of the funds and their important effect in the development of the free schools in this country, has many significant remarks on the question of the basis of the distribution of these funds. In many of the States the basis is the school population, and in those communities school districts are profiting by the large number of children who are attending the parish and private schools for whom they receive the State allowance, but do nothing in return. What are the bases for distribution adopted in the several States, and the efforts toward establishing a just apportionment of the funds is told here in the comprehensive manner characteristic of the first part of the book, and also in the second part with all of the detail necessary for its understanding. The effect of the funds historically on the free schools of this country has been one of the most important although neglected factors in the history of education in the United States. It is well shown here. The second part of the volume dealing with the funds in the several States will be appreciated by those especially seeking information in regard to the system with which they are immediately concerned. The entire work is carefully annotated, has copious references, a good bibliography, and index.

PATRICK J. MCCORMICK.

Second Report of the Superintendent of Schools of the Diocese of Newark, for the year ending June 30, 1912.

The second report of the Superintendent of Newark makes one feel that the tendency towards uniformity in superintendent's reports is increasing. Whatever may be the advantages of the different forms adopted by the superintendents for collecting their data and reporting to school boards and educational authorities, there are many decided advantages favoring a common form for their published reports, and of this the Catholic superintendents are apparently becoming more thoroughly convinced. The statistics, for instance, and the terms commonly used in reports will be the more easily read and the more universally understood. In many respects the present report follows the admirable arrangement of the report of the Superintendent of Philadelphia.

One of Father Dillon's strongest pleas this year is for "economy in methods." He is at a loss to know why so many series of language books are used in his diocese—30 to be exact. He is not opposed to the use of a variety if the books are good, but he believes with many others that language can best be taught in connection with reading, and that the reader is text-book enough. The plan he suggests will undoubtedly promote better correlation of the matter taught, provided the readers in question are of a quality to merit this two-fold use. Some, it is to be feared, could hardly be adapted to it.

A more practical and uniform treatment of the question of penmanship is also sought by Father Dillon. He approves the muscular movement method on account of the tests it has stood under his observation, but he hopes, too, that the cultural value of the training will be obtained, that which "trains the hand, cultivates taste, strengthens the powers of observation, and trains the eye to accuracy of form."

We note a happy progress in the high school movement in Newark through the establishment of high school centers. It will not be long before free Catholic schools of this grade will be in operation in the diocese judging from the speedy realization of other things planned by the Superintendent and School Board. In comparing the present report with that of one year

ago we observe with gratification that many recommendations of that time are now attained realities, e. g., community inspectors, which have since been appointed for most of the teaching communities. An opportunity is taken this year to call the attention of teachers, principals, and pastors to certain tendencies in the educational world which are not often recognized as detrimental to Catholic interests. "Now we notice at least a tendency to hamper educational work by means of taxation; to teach eugenics and sex hygiene; to make use of school buildings for political, economic, social and governmental advancement. These tendencies demand wise guidance, for they lend themselves easily to excesses and educational monstrosities, destructive of the moral good and intellectual strength needed for the betterment of our State. They should not be disregarded by those who are interested in our Catholic schools; they invite prudent suggestions which, if offered, will assuredly be found acceptable to earnest educators when they are called upon to solve serious problems." The volume contains some very pertinent resolutions of the School Board on the teaching of national history, the formation of a list of approved text-books and the arrangement of a time schedule for all of the schools. It also contains a good paper by the Superintendent on "The Relation of the Parochial School to Citizenship."

Patrick J. McCormick.

Report of the Proceedings and Addresses of the Ninth Annual Meeting of the Catholic Educational Association, held at Pittsburg, Pa., June 24, 25, 26, and 27, 1912. Columbus, Ohio, 1912.

The manifold activities of the successful meeting of the Catholic Educational Association held last summer in Pittsburgh are now presented in an orderly and attractive form for the benefit of all interested in the advancement of Catholic education in this country. The report is quite complete for the general proceedings and for the business of the departments and sections, and lacks only the life and enthusiasm of the meeting itself. Besides its value as a record, and that is considerable, it has a distinct worth for all who were unable

to attend the meeting, as well as for those who while present could not participate in the work of all of the departments.

The papers found in this year's report deal with vital questions of interest to teachers, pastors and Catholics generally. In addition to the technical treaties on the curriculum, methods, etc., there are excellent contributions on such fundamental subjects as the Family, the State and the School; Public Legislation, its relation to Catholic interests, the way of dealing with it; on True and False Pedagogy; on Vocations, the Relation of the Pastor to Educational Work, etc., in some of which at least our educational public will be genuinely interested.

One observes that the papers contributed in the departments from year to year assume a more technical aspect than those of the early reports. This is a hopeful sign for it appears that the field generally is better prepared for discussion than in former years when the purposes of the Association and the personnel of the delegates were not as well known. There is apparently a deeper consciousness of the problems and an eagerness to discuss them. The discussions, perhaps better than the papers, show this, and the present report which is larger than its predecessors makes room for much of the frank and open deliberation of the questions raised in the papers and formal remarks.

As our system expands and becomes more unified in purpose and method these meetings of the Catholic Educational Association will grow in importance. What development is taking place, what problems are faced and solutions proposed, will be made known at them. The annual report should consequently be widely circulated among the active workers and supporters of the system, that all may appreciate something of the magnitude of the movement in education which is voluntarily assumed by the Catholic Church in this country.

PATRICK J. MCCORMICK.

The Catholic Educational Review

FEBRUARY, 1913

THE MOTION-PICTURE DRAMA IN THE SCHOOL

No form of the drama ever established itself so rapidly and so firmly as that now provided by the motion-picture machine; and the drama itself in all its forms never attained the popularity and universality which in a few years has been attained by this mechanical offshoot of the stage. Certain sections of society have opposed the stage as an immoral force; they have also opposed the play, which is but one department of the stage, and have only stopped short of rejecting the dramatic form altogether, on account of its connection with the stage and the play; so that the stage and the drama have had altogether a hard time of it, and have never actually succeeded in becoming legitimate forms of entertainment. But the motion-picture conquered the world like Alexander, and has its theaters in every city of the world. Opposition arose, but went down before its potent charm as before a cyclone. It was such a wonder. I saw the first attempts of its inventors many years ago, and crude enough they were, with their foggy scenes and unsettled focus; but one did not need to be a prophet to foresee the glories of the present motion-picture machine, even in that crude presentation. The marvel of it grows with every hour, and with every improvement. The machine for home amusement has been invented, and the phonograph gives voices to the shadows on the screen. It will

be worth while to study some consequences of these improvements.

Opposition to the motion-picture has been as acrimonious as formerly to the play. The usual method of suppression was adopted: first the protest against the promoters and agents: then the attemps at censorship: next the outflow of abuse and denunciation, and finally the building of a Chinese wall about the whole business when this familiar process failed. It had been a success with the stage and the drama from time immemorial: with the motion-picture it not only failed, but was swept out of existence. The reason for the failure is perfectly clear: the mere wonder of the thing charmed even opponents and carried everything before it. People who cared nothing for the theater: others who had grown weary of it; the old who were too tired, and the poor who had no money, and the children in the same condition, all found this brief, voiceless, vivid presentation of life enchanting, as well as within their means. The significance of its universal spread was this: it brought the drama, the long-despised, bitterly-opposed drama, around which extremists had built the Chinese wall, straight before every human being in the world. This is not too strong a statement of the facts.

Not only has the motion-picture machine opened a new field for the drama, it has also opened a new field for the presentation of actual life in various departments, made familiar through modern science. Thus we read that medical men are now giving lectures on different forms of insanity, which forms actual patients illustrate on the screen. Thus is the student saved the length of time required to study insanity, and thus is opportunity increased for medical men. The Rainey pictures of animal life in the African jungle bring the scientist closer to the animals than a personal visit to the jungle. The pursuit of a bear and her cub in Arctic waters is shown from

pictures of the Alaska expedition, so that the spectator seems to be seated in the boat which pursued, and is able to come within five feet of the animal, and to remain there for a quarter of an hour. Wonders such as these explain fully the tremendous sweep of the invention within ten years, the utter failure of opposition, and the swift revolutions which have followed it. Perhaps it is too early to describe these strange consequences, which may not be permanent: but just as surely as the railroad, the telegraph, the telephone and the piano-player have affected social life, as surely will the motion-picture machine affect the stage, the drama, the home and the school.

Consider these three things in turn. First, the new invention has brought the drama into the home. Only after long years will observers be able to measure the extent of this revolution. The American press has invaded every home in the land, by its savage audacity and its pruriency: it has maintained its position in the home by sensationalism, by extravagance, and by catering to the popular follies and vices; it has silenced all opposition by its popularity and power. It has revolutionized American social life, but to what extent will be visible only to the historian later in this century. Yet watchful men of fifty can see the changes that have taken place since their childhood, and not for the better. In bringing the drama into the home the motion-picture machine has reduced to dust the Chinese wall of exclusion built around it by the unwise. The drama, like the daily journal, now becomes an active and important factor in the common life. Second fact: the drama is essentially the presentation of human life, human experience, so summed up and focussed that an audience may learn in two hours what took the characters in the play a lifetime, or a great part of it, to learn. The drama of the motion-picture is more flexible, more varied, more vivid, more impressive than the regular drama. It can present

an infinite variety of subjects, impossible to the stage: it can achieve its effect in one third of the time required by the regular drama, and it can reach every human being on earth, a feat utterly beyond the stage. Hence the lessons of experience may be brought home to the multitude in a most effective way. Third fact: in the drama men should see themselves as others see them. This gift of seeing ourselves from the general point of view has been accorded to few persons. The regular drama could not do it, because its subjects are limited in range: the motion-picture drama can do it, because its range of subjects is unlimited, from the antics of a harnessed flea to the signing of a treaty of Vienna.

Inevitably this weird machine will find its way into the school. Indeed, it is already established there, and I was glad to see this testimony to its value uttered by Brother Edward, F. S. C., of New York, at the last annual meeting of the Catholic Educational Association in Pittsburg. "Can any one question the absorbing fascination of this new device for the youthful mind? It amuses, interests and instructs. Geography, history, science, nature study, literature, current events, comedy —all take on a vividness that no word pictures, no ordinary photographs can replace. To see the solemn and touching processions of the Eucharistic Congresses, to look at the magnificent reception given to our returning Cardinals, to gaze at the gorgeous pageantry of a Durbar, or to sit in the silence, observing the world-renowned Passion Play, * * * is only a little less impressive than being actually present at the enactment of these scenes." It will take a little time to decide in what way the motion-picture machine will be of most benefit to pedagogics, and the experts must handle the problem. To an outsider like myself it is quite clear that the use of the machine will be extended to every department and

every grade from the kindergarten to the post-graduate course of the university.

For the benefit of those who are still skeptical as to its range of power, it may be useful to point out definite subjects in which its aid will naturally be beyond dispute. Let me take first the department of hygiene. One of the most difficult tasks for a child or a youth is the correction of a fault in the carriage of the body. Some children walk with their toes turned in, many children throw the knees to the right and left in walking, not a few acquire a stoop in their tender years, and nearly all adopt a slouching gait, shoulders down and forward, head bent slightly, abdomen protruding. Athletic sports often mend these faults. In West Point the discipline annihilates them in three months of training. In any military school the same result will be attained. But a very large number of these children pass right on through life, in spite of warning, advice, and the mockery of their companions, as faulty as they began. Neither the college nor the seminary nor the university has benefited them. One reason for this lack of flexibility is their inability to see themselves as others see them. Throw the picture of the in-toed, stoop-shouldered boy on the screen; carry him through his career in life, at least in its main scenes: and let the children see how long a defect of this sort will run, and how gravely it will affect his fortune at times. It is bound to affect the deficient child, and the teacher and parent will find him readier to aid in overcoming his defects.

Take the question of good manners, which is quite as vital in the university as in the grammar school, for as a nation we lack something in this respect. We all know that politeness is a matter of breeding rather than instruction, yet the intelligent and the kindly among young people would not willingly offend against the rules of good breeding. It is difficult to awaken the sense of

courtesy in certain children, in certain temperaments even among adults. Bring them before the judgment seat of the motion-picture drama, and let them see their own faults as the world sees them: the greedy child at the table: the coarse boy in the street: the various effects that spring from courteous and brutish manners in business and in society. Take, again, the matter of industry. In comparison with European children American children may be put down as the idlest on earth. We are, in fact, spoiling the children by requiring from them no steady application in any direction, unless under the spur of necessity. Very little share do they take in home work, the girls in the kitchen at the cooking, the boys in the garden raising vegetables or splitting wood. The immigrants all round us are a perpetual motion-picture of industry, doing a little every day and all day, teaching their children to share in the work, founding little businesses, ignored or scorned by the native, and finally buying up the loose property of a neighborhood. Put that series on the screen, and draw the contrast for the child and the student, and even the graduated citizen. It is the never-old fable of the hare and the tortoise.

Literature in all its school degrees is highly susceptible to the motion-picture treatment. We all know how long this subject takes to reach the consciousness of the student as a study worth while, particularly when it comes in the form of a foreign language. I recall digging away at Latin for two years, before it occurred to me that Latin literature was the same expression of Latin life as English literature of English life. A chance reading of Ovid's description of Phaethon and the chariot of the sun by an eloquent professor first revealed to me the humanity of Latin, and thenceforward, instead of digging bricks out of an ancient ruin, I revelled in ancient beauty. The stories of Shakespeare's plays by Charles and Mary Lamb opened to many the glories of the Bard, and for

the youth of this time the motion-picture machine will act as guide through the gloomy wood of preparation. One must see Shakespeare played to understand his plays and to appreciate them. A motion-picture drama of Evangeline will not only set an audience to reading the poem, but it will give them a better understanding of it in their reading. And what delight to those who have read the great things of literature to see them portrayed as if they had actually been lived. Dickens' Tale of Two Cities is presented by the machine as no dramatic company could do it, with every scene and every character faithfully portrayed. Dante's Divine Comedy is an impossibility for the stage, but has been easily portrayed by the machine. The arousing of the student's interest is a long task for the average teacher; but the motion-picture will do away with the long task in most cases, and the teacher will have only the subtler and more delicate things of the spirit to deal with.

It is unnecessary to point out the usefulness of the motion-picture I saw in the teaching of history. History lives and breathes in this method. For example, one drama which presented a series of scenes in the life of Washington; before the drama began each character made his bow to the audience in the costume and make-up of the part: and what a thrill stirred the hearts of the crowd as the stately Washington, severe and unsmiling as in his portraits, Lafayette, effusive, vivacious and smiling like his race, General Arnold and his wife, and many minor characters of the Revolution, in the flesh as it were, gravely courtesied to the assembly! Moral teaching finds the motion-picture a valuable aid in illustrating the principles of morality. The abstract right and wrong of things is not at all clear to the average child. The consequences of sin are hardly visible even to the average adult. The clearest instruction on these important matters does not always reach

the comprehension of either. It is really the life around us, apart from the action of grace, which wakes in us some understanding of them. When we have seen the last days of the drunkard, the spendthrift, the gambler; when we have studied the deep, delicate, but ineffaceable changes in a Christian soul sinking into indifference or materialism; when we have seen and felt from experience the sorrow of life, the tragedy of death, through their innumerable effects; then only do we, the average people, come to some clear understanding of the significance of sin, and the absolute beauty of virtue. The drama, as has already been described, is the sum of human experience on certain matters. The motion-picture drama can present that experience more variously, more minutely, more effectively than the regular drama; and in a much shorter space of time than life itself. It is unnecessary to add another word on this point.

As to its aid in the teaching of religion I shall say nothing, because there is bound to be acrimonious discussion on this subject. At Oberammergau it is a common sight to see one man weeping and another scowling over the scenes of the Passion Play, and endless are the arguments on its fitness. But this may be said, that the motion-picture is already engaged with the historical side of religion, and is scoring triumphs in many directions. This also may be said by way of warning: the motion-picture has come to stay. The Chinese wall cannot be built around it. All departments of education will use it. The regular drama will get a new lease of life from its assistance. The dog-in-the-manger attitude is no longer possible, and our hands should be extended in hearty welcome to this most wonderful and useful invention of modern times.

JOHN TALBOT SMITH.

FEELING AND MENTAL DEVELOPMENT

The development of physics, chemistry and biology has made modern inventions possible. Here and there an unenlightened workman may hit upon some useful device, but the development of the applied sciences is clearly seen to be the motive-power which has transformed the world in our own day. Newton's saying *"Natura obediendo vincitur"* is abundantly illustrated in our midst. A sleepless army of research workers in all the great universities of the world seeks to discover the laws that govern natural phenomena that they may lead man into the conquest of nature. In a similar manner workers in the field of pure psychology, particularly in the field of genetic psychology, seek the laws which govern the mind's unfolding with an unwavering confidence that through a knowledge of these laws the process of education may be rescued from blind empiricism and be made to yield as rich a harvest as that which we have garnered in the realms of physics and biology. Their faith is being justified in our day. One after another the fundamental principles of education are being established on a scientific basis and their manifold relationship to the laws governing mental development is being pointed out.

There are many ways of arriving at an understanding of an educational principle and there are many sources from which we may draw evidence of its validity. Those who know not God and who are indifferent to the teachings of the Church will naturally turn in the first place to the underlying sciences of biology and psychology for an understanding and a justification of a principle which is laid down to govern our procedure in dealing with the developing minds and hearts of the children. Without questioning the validity of this procedure, the Catholic

will naturally turn for enlightenment to Christ and to His Church. If he finds the proposed principle embodied in Our Lord's method of teaching and in the teaching activities of the organic Church, he will not need further confirmation of the validity of the principle although he will turn to the sciences of biology and psychology in search of whatever light they may shed upon it and in the endeavor to find a common ground on which to discuss the matter with those outside the Church. It is a source of great joy to the fervent Christian to find that every great fundamental principle of education which the development of modern science has yielded up is to be found in its most perfect embodiment in the pages of the Gospel and in the organic teaching activities of the Church. Moreover, this line of thought leads the student of education up to one of the clearest proofs of the Divinity of the Church. The educational principles in question could not have been embodied in the Church's activity through the merely human intelligence of the faithful because these principles were not recognized by any one during the early days of Christianity, nor for many centuries thereafter, yet the Church in the Apostolic times, the Church of the Fathers that found expression for its doctrines in the terms of Platonic philosophy, the Church in the darkest days of the eighth century, the Church of the Schoolmen, the Church that created the Medieval cathedral, and the Church of to-day, was ever obedient to these unchanging principles of education.

Those who left the fold of Christ during the sixteenth century carried with them as much of human science as was possessed by those who remained in the bosom of the Church. No longer guided by the spirit of the Church, the reformers abandoned these principles. They suppressed feeling from their public worship as an unworthy accompaniment of revealed truth; they accused the Church of idolatry because of the way she employed

sensory phenomena for the conveying of spiritual truth; they extinguished the lights on her altars; they banished the incense from her sanctuaries; they broke the stained-glass of her windows and the images of her saints; they suppressed the sacraments and the ritual. Ignorant of the laws of imitation, they would have neither guardian angels nor patron saints. Not knowing the vital necessity of expression, they held that faith without works was sufficient for salvation. With the Saviour's warning ringing in their ears, "The letter killeth, it is the spirit that giveth life," they accepted the rigid standard of the written word in lieu of the living voice of the Teacher. And as a result, revealed truths, one by one, were extinguished in their midst, leaving the descendants of confessors and of martyrs wandering in exterior darkness where, like the Children of Israel, they were compelled to make bricks without straw, where they sought to teach supernatural truth, while violating the fundamental laws of the mind. But the day of salvation would seem to be at hand. Delving in the natural sciences, the children of this generation have gained a clear realization of some of the laws that underlie the life and growth of the mind, and lifting up their eyes they find these laws embodied perfectly in the organic teaching of the Catholic Church, which like a cloud by day and a pillar of fire by night will lead them back into the Kingdom.

Every Catholic teacher should be intimately familiar with these principles. He should not only be able to trace them back to the laws of the mind on which they rest, but he should perceive their embodiment in the Church's activity and in the pages of the Gospel. From a clear realization of the meaning and scope of the principle, and particularly from the way in which it was used by the Great Teacher, and embodied in the liturgy and sacramental system of the Church, he should gain freedom in applying the principle in any and all methods which he

employs in teaching the little ones committed to his care.

In a series of articles in this REVIEW we propose to deal with the more important principles of education along the lines suggested above. We shall not attempt to establish any rigid order of sequence for the various principles set forth, nor will it always prove most convenient in a series of articles of this sort to confine the treatment to a uniform outline. We shall endeavor, however, to make the principle intelligible to the average teacher. We shall seek to point out some of the relationships which exist between the principle and psychological data available at present. We shall call attention to the employment of the principle in the Gospel and in the life of the Church. And finally we shall endeavor to suggest some of its relationships to prevalent and proposed methods of teaching the various school subjects.

FEELING AND THE ACQUISITION OF TRUTH

The role which feeling plays in the process of education is many-sided. One of the most important results, however, may be summed up in the following principle:

THE PRESENCE IN CONSCIOUSNESS OF APPROPRIATE FEELING IS INDISPENSABLE TO MENTAL ASSIMILATION.

The word feeling is here used in a very wide sense and made to include emotion. Affective consciousness would be a more appropriate if less convenient term. We may, indeed, divide all conscious states into two groups; cognitive states and affective states. Through the former we are made aware of the external world and of objective truth; through the latter we hold ourselves in consciousness. Now, the relationship between these two kinds of conscious states does not end with the likenesses and differences. In fact, we are here concerned with them chiefly in their relationship of dependence upon each other. The

principle which we have formulated above asserts that the cognitive state is not incorporated as a vitally active element in the mind without the co-operation of an appropriate affective state. It is feeling that makes the cognition permanent; it is feeling that dowers it with procreative power by converting it into an active apperceptive element.

This theme is variously developed by modern writers on psychology. A brief epitome will suffice for our present purpose. According to the doctrine of the polarity of nerve currents announced by Ramon y Cajal in the early nineties, and abundantly confirmed by other workers since that time, the direction of a nerve current is never reversed. Afferent nerve currents generated by peripheral stimuli flow in over afferent nerves to the central nervous system, where they meet innumerable branching pathways, each one of which leads to some motor end-organ or gland. What determines the nerve current in its choice of pathways through the central system?

"The principle of contractility," says Baldwin, "recognized in biology, simply states that all stimulations to living matter,—if they take effect at all, tend to bring about movements or contractions in the mass of the organism. This is now also safely established as a phenomenon of consciousness—that every sensation or incoming process tends to bring about action or out-going process."* We have here the psychological basis of another principle of education concerning the sensory motor reaction as the unit of mental life. This will be developed in a subsequent article of this series.

The next step in the upbuilding of mental life is found in the habit which results as a modification of the psychophysical organism. The earliest habits to appear in the

*Mental Development Methods and Processes, 116.

organism have as their immediate neural basis partially formed inherited pathways. But the growing habit is not necessarily confined to the inherited pathway, were that the case, heredity would govern human life as it in fact governs animal life. In man, at least, and to some extent in the higher animals, the fate of the underlying pathway is determined in quite another way. It depends, in fact, in large measure upon the affective quality of the conscious state in question.

When incoming nerve currents overflow the previously existing pathways, they tend to form new pathways to the motor end-organs through the central nervous system and thus the complexity of the responsive movement is increased. In the formation of these new pathways, affective consciousness plays the same important role that it does in modifying inherited pathways, that is, it tends to inhibit all such new modes of response as result in painful feeling and it re-enforces such new modes of response as lead to pleasurable feeling.

Each time a nerve current passes over any given course in the central nervous system, it leaves behind it an organic memory consisting of a lessened resistance to the passage of all subsequent nerve currents. But this path of lessened resistance does not necessarily result in a sensory-motor habit. The final outcome depends upon the character of the accompanying affective state. Where the passage of such a nerve current leads to pain the resulting inhibition may be more than sufficient to counterbalance the lessened resistance caused by the passage of the current in the first instance. This truth is forcibly stated by Professor Baldwin. "We find it necessary to consider that the repetition of movement is not at all what the organism is after, nor indeed is it what the principle of habit rests upon. It is not true that all movements are 'equal before the law'—the law of habit. Movements which cause pain do not tend to be repeated.

They are exceptions to the law of habit, as that is usually formulated. Painful movements are inhibited, they tend to be reversed, squelched, utterly blotted out; how can this be explained on the foregoing formula of habit? It cannot be explained. And yet it is found to be a fact in the lowliest living creatures that the biologist knows.''*

The first effect of a movement, or the passage of a sensory-motor current, it unquestionably to lessen the resistance to subsequent nerve currents and thus to facilitate the repetition of the movement. But this tendency may be more than counterbalanced by the painful conscious state accompanying the movement. Affective consciousness is thus seen to play a leading role in determining the formation of sensory-motor habits, or quasi-reflexes, as they are sometimes called. But affective consciousness exerts its influence chiefly in the repetition of the response and consequently it does not account for the direction taken by a nerve current in the first instance. Various theories have been suggested to account for the initial path of a nerve current in the absence of heredity, but the subject pertains more directly to another educational principle.

The building up of sensory-motor adjustments to his physical environment is the chief occupation of the first few years of the child's conscious life. In this developmental phase inherited reflex activities form the basis or nucleus of growth through the continued modification of which there finally results the completed motor-adjustments of the individual to his physical environment. During this developmental phase heredity, imitation, suggestion and the law of diffusion play important roles, but the controlling factor throughout the process seems to be the pleasure-pain quality of the conscious state evoked.

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*Baldwin, Mental Development Methods and Processes, 215.

This phase of child life has been aptly termed the affective phase; it is dominated by affective consciousness which acts as a court of last appeal determining which of the previous adjustments shall be suppressed and which shall be retained, and determining likewise which of the new adjustments shall be established and which established adjustments shall be so modified as to more adequately meet new situations. The unity and continuity which are essential features of all vital development are thus preserved throughout the whole series of changes that constitute the mode of development of each individual.

This modifying of existing sensory-motor habits is known as "accommodation," and it is generally regarded as a factor of fundamental importance in mental development. Affective consciousness, therefore, plays the leading role in the gradual modification and elaboration of inherited reflex activities which constitute the sensory-motor adjustments and which free consciousness in so large a measure from the immediate control of such routine activities as those involved in walking, writing, the manipulation of musical instruments, etc. And affective consciousness plays a no less important part in the suppression or in the building up and elaboration of instincts into the virtues and vices which characterize adult life and that determine individual conduct in so large a measure.

The role of affective consciousness in mental development, however, is not confined to the building up of sensory-motor adjustments and to the formation of habits of conduct. Every cognitive state, from the simplest sensation to the highest abstraction, is accompanied by feeling or characterized by an affective tone.

Sensation gradually emerged from a conscious matrix of feeling, and as we pass from such primitive sensations as those of taste and smell, touch and temperature, to

sensations of hearing and sight, the affective element gradually diminishes. But it is rarely or never wholly absent, and it always retains its primitive significance, inhibiting sensations that are painful and re-enforcing and securing the repetition of sensations that are pleasant.

In representation, in imagination, in memory, and in the processes of reasoning, the affective element is likewise present. "We have spoken first of affection in dependence upon sensory activities, in part because it is in this connection that it first appears and in part because the fundamental facts are here more obvious and less complex in their surroundings. But affection is of course a frequent companion of ideational processes, and it is, indeed, in this sphere that it gains its greatest value for the highest types of human beings. * * * We may conveniently take as the basis of our examination the processes which we analyze under the several headings of memory, imagination, and reasoning. Fortunately, we shall find that the principles governing affection in these different cases are essentially identical. * * * In a more detailed way, we may say whatever furthers conscious activity at the moment in progress will be felt as agreeable, whatever impedes such activity will be felt as disagreeable."*

The literature on this subject is abundant. Enough has been said, however, to justify us in formulating as a fundamental principle of education that

The presence in consciousness of appropriate feeling is indispensable to mental assimilation.

Many objections to this principle will suggest themselves, but a sufficient explanation to all of them would be found in a fuller treatment of the subject.

Many sensory-motor reactions that are painful on their

*Angell, Psychology, 263.

first occurrence finally become established in habits. Such cases seem to constitute exceptions to the foregoing principle. They are, however, only seeming exceptions, for, on continued repetition, the reactions either cease to be disagreeable, as in the case of some acquired tastes, or they fail to become established as habits. It is true that for good and sufficient reasons we may continue indefinitely to repeat actions that induce painful feelings, but in such cases each repetition of the action requires the direct intervention of the will and the repetition does not result in the formation of a habit in the sense in which we have been using that term.

THOMAS EDWARD SHIELDS.

THE CATECHISM IN HISTORY

II

The bitter and vicious attacks of nascent Protestantism had put Catholics on their mettle and called into the arena a brilliant array of talent to fight the powerful and persistent foe. At this distance in time and place we can scarcely form an adequate idea of the forces pitted against one another in that titanic conflict, which seemed to threaten the very foundations of the Church and of society itself.

Only too often in these religious disputes no quarter was given or expected, and it was an eye for an eye to the bitter end. The uncommon vehemence of language which characterized Luther has long been notorious. In contrast with it was the endless patience and forbearance of two great Catholic catechists. Peter Canisius was so desirous of not giving offense that he never names his adversaries. "This book," he writes concerning one of his catechisms, "is intended to help in raising up those who have fallen, and to bring back, with the grace of God, those who have gone astray." The challenging tone of the polemist to the manner born is entirely foreign to him.

Edmund Auger, called the French Canisius and admitted by St. Ignatius himself into the Society, incurred the deadly hatred of the heretics, so that at one time the rope had already been tightened around his neck; but he remained the meekest of men and held firmly to the belief that kindness is the most effective weapon against error.

When the turmoil had somewhat subsided, it appeared that Catholic life and practice in many places had to be reconstructed from the foundation up. Tried in the

furnace of persecution, and pruned of the excrescences which a period of careless indolence had allowed to grow unchecked, Catholic society emerged from the ruins in its pristine freshness and beauty. The catechism was held in honor; it was taught thoroughly and perseveringly; it was the household book in every Catholic family. On all sides new editions were constantly called for and readily supplied. Catechisms were revised, improved and kept up-to-date. Especially was this the case with the Canisian manuals which always remained models of their kind.

A. The 18th Century and Rationalism

The sixteenth, the seventeenth, and the first half of the eighteenth century marked once more the golden age of catechization. But a more insidious enemy than militant Protestantism was preparing for a new attack by quietly taking up its abode within the very precincts of the sanctuary. The furious onslaughts of the Reformers were more easily warded off because they were in the open; Rationalism stealthily poisoned the very lifesprings of faith, gnawed at the very vitals of the ecclesiastical body, until a new cataclysm like the French Revolution made a general demand for the reestablishment of the supernatural in its rightful place inevitable.

Rationalism, of course, was the logical outcome of the intellectual tendency of free inquiry inaugurated by the Reformation.[1] We are accustomed to look upon it as confined to the intellectual elite, the Universities, the "savants," and all those who had any pretension at all to learning. But it was vulgarized by an abundant popular literature, and it is surprising to notice how it succeeded in invading the domain of catechization to wreak there untold havoc, poisoning the very hearts and

[1] See Cath. Encyclopedia, vol. XII, p. 652, ff.

minds of the rising generations. In Germany especially this theological Rationalism took root through the teachings of Leibniz and Wolff. The latter's attempt to demonstrate religion rationally was in no sense an attack upon Revelation. As a "supernaturalist" he admitted truths above reason, and he attempted to support by reason the supernatural truths contained in Holy Writ. But his attempt in reality turned out to be strongly in favor of the Naturalism that he wished to condemn. Natural religion, he asserted, is demonstrable; revealed religion is to be found in the Bible alone. But in his method of proof of the authority of Scripture recourse was had to reason, and thus the human mind became logically the ultimate arbiter of both, the competent judge of all truth. Supernaturalism in theology, which it was Wolff's intention to uphold, proved incompatible with such a philosophical position, and Rationalism took its place.

In the latter half of the eighteenth century Kant's influence became predominant, and brought the rationalistic tendency to a culmination. Kant viewed the problem from a different angle than Wolff: intent on counteracting the ravages of scepticism he evolved his theory of knowledge, denying to reason the ability to demonstrate supernatural truths. He based the latter on the supreme claims of morality which he thought unassailable by the sophistries of critical reason. His viewpoint rallied a strong following even among Catholics. Hence, in homiletics and catechization great stress was laid on virtue and morality, while doctrinal questions were preferably relegated into the background as needless bones of contention where right behavior was at stake.

Thus we find the Vicar General of Mainz making this astounding declaration in a circular letter to the clergy of the diocese (1788): "For years we have heard loud

complaints that our diocesan catechism is no longer up-to-date. The obvious and deplorable shortcomings mostly objected to are: scholastic notions ill-understood by the majority; general dryness; lack of a fruitful doctrine of virtue and too frequent polemics." Even the catechisms of Canisius, once so popular, were now violently assailed as unpractical or not even sufficiently Christian.

Was there any ground for such complaints?

No doubt in the course of time the older catechisms had become more or less antiquated; but the fault lay with those in authority. The Christian verities never change but the method followed in their exposition, may, nay must at times be altered to keep pace with new needs and changed conditions. If the catechism was no longer the leaven of Christian society, the blame was to be put not so much on the catechism, as on the men in duty bound to expose its contents to young and old.

Already shortly after the Reformed theologians had entered upon their destructive career, Melanchthon had exclaimed in despair: "Great God, are those men theologians! Shall not their efforts result in new and even more ungodly sophistries?" And his fears were realized all too soon. Instead of the old teaching based on unimpeachable divine authority, and harmonizing all the tendencies of mind and heart by creating a trusting faith in its divinely commissioned teachers, there came a period of fruitless scandalous wrangling. In the midst of those endless acrimonious disputes about the "pure" doctrines of Christianity, human reason alone seemed to offer at least a small amount of certain truths and thus it came to be made more and more the final arbiter even of Revelation. Catholics to a large extent lived in this poisonous atmosphere and imbibed all unconsciously the false principles of the day. Centuries old traditions were lost sight of, and a return * * * to former practices,

approved and consecrated by numerous generations, became all the more difficult.

New catechisms appeared in great numbers. Each little manual was heralded as an improvement upon its predecessor; yet, strange enough, none of them enjoyed as many decades of life as Canisius' manuals had enjoyed centuries of use.

And fortunately so, as most of them were infected with Rationalism, as a few examples taken at random, will sufficiently show: original sin was held to consist in this, that in our present state it was more difficult for man to practice virtue; but no mention is made of the *"reatus culpae,"* of the fall from the supernatural state of grace. Grace itself is something that renders the practice of virtue easy, but the supernatural character of the life of grace remains unmentioned!

Vitus Anton Winter, "Domherr," in Eichstatt and a follower of Kant, holds that the catechist should not be excessively concerned with the authoritative teaching of dogmatic truth; but he should endeavor as much as possible to develop the moral nature of the children to a high degree. With this end in view he should help them by timely suggestion to a personal consciousness and gradual unfolding of the ethical and religious notions implanted by nature in their hearts. Winter is fond of calling all faith based on authority "a crutch," very necessary indeed for the masses, because, immersed in material pursuits for the satisfaction of their bodily needs, they are unable to rise to the higher philosophy of religion.

He also teaches that the catechist, when explaining the sacraments, should avoid all useless controversies, such, e. g., as those that have arisen concerning the presence of the Body and Blood of Christ in the Holy Eucharist! He should dwell on the end for which the sacraments were instituted and insist on the preparation

necessary for their right reception; he need but touch on the *opus operatum,* but dwell all the more on the *opus operantis,* "because many exhibit a presumptuous confidence in the former, and give little heed to the latter."

If such teachings are perhaps not to be unreservedly condemned in their entirety—for they contain a modicum of truth—the tendency manifest in their vulgarization by immature and superficially religious minds is all the more dangerous. The fundamental assumptions underlying all this teaching are that the human soul is perfect by nature, and sin an external principle corrupting it. Religion is divorced from morality: while the former is held to be any one of various equally acceptable ways of worshipping the deity, the latter laid down rules of universal import for the conduct of all men. Conscience is not the voice of God, but a feeling of rapturous enjoyment in the presence of high moral principle and duties, a kind of passion for the beautiful and sublime.

And the method recommended and used almost exclusively in the teaching of religion was no longer the assertive exposition by an authorized teacher of the Church, but the so-called Socratic method: an endeavor to lead the children by progressive questioning from the known to the unknown.

That this method can lead to no appreciable results when dealing with revealed religion, is patent after a moment's reflection: the knowledge of the historical data of Revelation cannot be gained by logical deduction from any previous knowledge; it must be communicated to all without exception by authorized credible witnesses, faith comes by hearing. As Pestalozzi pertinently remarked: "The vultures and the eagles cannot appropriate the eggs from nests where no bird has deposited any." And no more can you elicit from the child any information concerning things that it does not possess the first rudiments of.

Evidently the "Socratic method" was useful to some extent as far as mere natural religion was concerned; and often, during this rationalistic period, catechization amounted to little more than an exposition in high-flown language and rhetorical sentences of the rights of man, and the existence of the Supreme Being. It need not surprise us then that a deep student of this epoch has characterized it as "exhibiting Catholic catechization at its lowest ebb."

B. The 19th Century

Every excess is followed by a reaction. The licentiousness in thought and action which characterized the last half of the eighteenth century and came to its culmination in the shameful excesses of the bloody French Revolution, swung the pendulum once more in the direction of Catholic catechization.

As in the time of Canisius, Germany especially came again to the front. Men like Bernard H. Overberg (1754-1826), Johann B. Hirscher (1788-1865), and Augustin Gruber (1763-1835), bishop of Laibach and archbishop of Salzburg, did much to rehabilitate traditional catechization in form and spirit. Overberg and Hirscher were both men of uncommon talent, pedagogical ability and stalwart faithfulness to the Church. Both wrote catechisms, although not with equal success. Hirscher especially, all unconsciously, remained for some time under the spell of Illuminism and was fascinated by its "Scientific" claims. Gruber on the contrary broke off peremptorily and completely with Rationalism. For him the catechist is no longer a Socrates, stunting immature minds by learned questions; he is a messenger of God and his Church, teaching with authority in their name, and bespeaking uncritical, absolute faith on the part of his hearers. He is moreover not an argumentative, dry

taskmaster; but, teaching with his whole heart as well, he naturally appeals to what is best in the hearts of his hearers.

A goodly share in this Catholic restoration belongs to Deharbe's catechisms on account of the great popularity they have achieved and continue to enjoy to this day.

The first catechism of P. Deharbe appeared in Lucerne in 1847, and can be traced back directly to the small catechism of Blessed Peter Canisius. At once it began to gain a great vogue. A few years after its appearance it came to be generally adopted in all the dioceses of Switzerland. In Germany it gradually supplanted other diocesan catechisms, until at the present day it comes nearer to be a uniformly adopted manual for German Catholics than any similar catechism. In the United States also it was and is still extensively used, both in German and in various translations. The long and successful test it has thus withstood bears ample witness to its intrinsic value.

J. B. CEULEMANS.

Moline, Ills.

THE CATHOLIC NORMAL SCHOOL OF THE HOLY FAMILY

It is a fact not unworthy of notice and perhaps rich in significance that the founder of the Normal School of the Holy Family, at St. Francis, Wisconsin, was the same man to whom the well-known Seminary of St. Francis owed its origin. Neither can there be any doubt but that in the mind of the founder of the twin institutions there existed a nexus and a casual interdependence. The two institutions were planned on converging lines, each being destined in its own way to promote the interests of the Catholic Church in the field of education. Their founder, Dr. Salzmann, being a man of wide experience and of penetrating mental vision, realized that it was a hopeless task to recruit an enlightened and learned priesthood from the ranks of an unlettered and ignorant laity, since the condition of secular learning inevitably reacts on the standard of ecclesiastical training. To establish a higher standard of mental equipment for the clergy, he deemed it indispensable to raise the general level of Catholic education, hence his endeavor, at a time when teachers were scarce, and the few in charge of Catholic youth not possessing the highest attainments, to provide men for the parochial schools measuring up to the most exacting requirements. He did not stop at the establishment of a seminary but created its necessary supplement, a normal school, with a view to a more remote preparation of the materials from which the choicer elements might be selected for the priesthood. Thus he rounded out his plan harmoniously and gave it a sort of self-sufficiency.

Moreover, Dr. Salzmann fully realized that the priest alone cannot reach his entire congregation and that to a very large extent he must rely on other agents for cooperation in the vast scheme of an all-round Catholic edu-

cation. For Catholic education means not merely the imparting of a meager religious knowledge but rather the diffusion of a religious spirit through the length and breadth of all culture. Thus the Normal School was intended to furnish allies and auxiliary troops to the regular army of the Church in its noble crusade of enlightenment. The two sister institutions were dear to his heart: two inseparable, complementary factors in one splendidly conceived and far-reaching plan.

Dr. Salzmann, the founder of the Provincial Seminary and the Normal School of St. Francis, labored in the pioneer days of Wisconsin, when the supply of nuns for the schools was scant, and when the unsettled state of the parishes presented conditions under which religious orders would not assume the control of the schools or the responsibilities of teaching. Naturally, the employment of male teachers who were ready to endure the stress of pioneer life suggested itself to his practical mind as a temporary expedient until the way could be prepared for the Sisters. This, however, was far from being the only consideration that led him to establish the Normal School of the Holy Family.

It was his conviction, growing partly out of theoretical considerations and partly out of actual experience, that the male influence should not be entirely excluded from elementary schools. On the contrary, he believed that such influence was necessary for the proper training of growing boys. So, in his plan, the normal school was not to be a mere temporary makeshift but a permanent and integral part of the system of Catholic education.

The reverses of the school have been many; fortune has frowned rather than smiled upon it; at times its stars were eclipsed so that it lived only by the dim light of hope; desolation crept up to the very threshold and was only staved off by the heroic efforts of disinterested men. A cloud has been hovering over this noble monument of

Catholic zeal for popular education; its very existence has been a struggle, a characteristic shared by all progressive enterprises that are ahead of their times. Still, it has not succumbed to the manifold and sore trials which it has been compelled to undergo. That it has survived the indifference of the public, the niggardly toleration of educational circles, the financial embarrassments due to lack of generous support, the difficulties with which Catholic male teachers must cope, the unattractiveness of a Catholic lay-teacher's position, is a proof of its inherent vitality, and, in spite of all appearances to the contrary, of its timeliness and necessity. At present the shadows are lifting; the normal school is emerging from the gloom of former days and, with the light of the east upon its face, it is entering upon a brighter era of prosperity.

The historical data concerning the foundation and early development of the institution are derived from the biography of Dr. Salzmann, written with great devotion to his subject and in a language of rare brilliancy and exquisite beauty by the present rector of St. Francis Seminary, the Right Reverend Joseph Rainer, Prot. Ap.*

Materials for the later history of the Normal School are scant. The data we present here have been gleaned from a variety of sources; in part from the memories of men who had been at one time or another identified with the institution and who had taken an active part in its development. Owing to the unobtrusive modesty of these gentlemen, I found them reticent concerning matters which were calculated to bring well-deserved honor to their names. Hence no small part of the history of the school is destined to be buried in oblivion; a fate which, after all, not uncommonly befalls the good deeds of men. I am chiefly indebted to the Rev. M. M. Gerend, who was one time rector of the Normal School, and who is now

*Rev. Joseph Berg, a Professor of the Seminary, has given us an excellent English translation of this biography.

president of the Deaf and Dumb Institute of St. John at St. Francis, and to the Rev. J. M. Kasel, President of the Normal School, for most of the items contained in this sketch. However meager these may be, those who have followed the work of the Normal School realize that it is entitled to a page in the glorious annals of American Catholic educational institutions.

Founded in 1869, the Normal School of the Holy Family has the distinction of being the first institution of its kind on American soil. Like every new departure, it received little encouragement and met with much opposition. Not a few maintained that to erect such an institution was to court failure, nor were circumstances wanting to lend countenance to the pessimists. It required an enthusiast, a man of buoyant optimism, to put his hand to the plow.

The difficulties that hedged about the foundation of the institution and hampered its growth may all be traced to the single fact that there is little or no demand for lay teachers in the parochial schools of the United States. This, in turn, is due to the peculiar disadvantages under which our parochial school system labors, groaning, as it does, under the pressure of almost unbearable financial burdens. Hence it is not surprising that here, as in other departments of industry, the cheaper labor of women crowds out male competition. Owing chiefly to the financial restrictions of our parochial school system, the lay teacher's position is rendered undesirable. His salary is insufficient, his tenure of office is insecure, and it is said that he does not articulate properly with a school conducted by a religious community.

Many earnest and well-informed men found abundant reasons in existing conditions for their urgent efforts to dissuade Dr. Salzmann from venturing on so unpromising an undertaking, but it must not be supposed that Dr. Salzmann was a mere visionary. No one appreciated more

fully than he did the odds against the success of his venture. Nothing daunted, and with a courage that grew with the difficulties of the situation, he wrote, in 1864, four years before he was able to carry out his scheme, to a friend in Germany who was endeavoring to dampen his ardor: "Because the teacher with you over there, as also here in the New World, is under-estimated and under-salaried, especially in this country, where a young man with a good command of English and German soon receives high wages, therefore nobody believed in the feasibility of the plan. Hence our misery and this procrastination. Still the Catholic Church, as the divinely established institution of salvation, according to the testimony of eighteen centuries, does possess the specific against every distemper of every age in the rich treasure of her experiences, doctrines, and sacraments. What is necessary is possible; and with this conviction this new work was undertaken." Faith such as this conquers all obstacles. And so, though under unpropitious auspices, the corner-stone of the first Catholic normal school was laid on the feast of the Holy Trinity, June 12, 1870.

Notwithstanding the inadequacy of funds and the uncertainty of future contributions, the optimistic founder insisted that the architecture of the building should be in keeping with its noble purpose. He would have it spacious, elegant in proportions and graceful in form. The completed structure realized his hopes. Its Gothic stateliness fittingly symbolizes the lofty ideals to which it was to be dedicated.

In January, 1871, it opened its doors and began its work with an enrollment of nineteen students. If the number was not much to boast of, the quality of the students was most gratifying. They were young men of the finest type; ambitious, self-sacrificing and earnest. In their own way they were not inferior in their many ster-

ling qualities to the young men who were drawn to the ideals of the priesthood in the nearby seminary.

The original heavy debt of $40,000 was gradually reduced through the ceaseless efforts of the founder. Misgivings as to the possibility of clearing the institution from its incumbrances deterred several priests from accepting the office of rector, so that Dr. Salzmann, then Rector of the Provincial Seminary, was compelled to assume this additional burden, which he carried bravely to the day of his death, in 1874.

In the persons of the Rev. Charles Fessler, and the Rev. M. M. Gerend (1879-1895), the Normal School was given men of extraordinary administrative powers and of rare executive talents. Their unflagging zeal and judicious economy placed the institution on a sound footing. Their successor was the Rt. Rev. M. J. Lochemes, whose literary attainments won fame for himself and for the institution with which his name was associated. Being a practical pedagogue, and keeping abreast of the times, his chief aim was to raise the school to the highest degree of efficiency and to secure for it a recognized standing in the foremost ranks of institutions of its class. Failing health made it necessary for him to retire from active duty, and he resigned his position in 1910.

The appointment of the Rev. J. M. Kasel as his successor was a matter of congratulation for the Normal School. Having been identified with educational work for many years, he entered upon his new office with a rich store of experience. Being persuaded that the Normal School has a distinct mission to fulfill, he clings with tenacity to its past traditions and courageously faces the indifference of public opinion which he strives unceasingly to convert to his point of view. There are indications that leading educators are inclined to look with more favor on the employment of male teachers for the training of growing boys. This radical change in the

educational ideas of the day will give a new impetus to the development of the Normal School.

From its foundation to the present day some three hundred well-equipped teachers have gone forth from the halls of the Normal School and have pursued their calling principally in the western and southwestern parts of the United States. They have all reflected credit on their Alma Mater; they have invariably lived up to the high standards of honor and service maintained by the college. In many cases pastors have found these men to be the most trustworthy and capable allies in their work of moral uplift and intellectual culture. Not rarely, friendships of a lasting character have sprung up between pastor and teacher which redound to their mutual advantage no less than to the welfare of the community.

The Catholic lay teacher has proved a moral asset of inestimable value wherever his services were employed. Whereas the influence of the religious female teacher ends with the doorsill of the school and with the school term, that of the lay teacher extends to the whole periphery of social life. The pupils of a lay teacher will gather around him outside of the school and after the regular term of formal training; they will meet him as a citizen, as a member of clubs or committees and in many social relations; and he must be an inferior type of man, if in his manifold contact with the community he would not exercise a wholesome influence. He gives prestige to the work of the school which religious teachers cannot give on account of their vocational seclusion. He tempers the isolation and aloofness of the parochial school and broadens the surface of contact with public life. By his superior education and by reason of his position he is the logical defender of the work of the Church and the born champion of her rights in civil life. Fear that such influence might be abused and directed against the clergy would indicate so narrow a distrust of the Catholic laity that it cannot seriously be entertained by any one who

knows that the Catholic hierarchy and clergy possess the sincere loyalty and love of the laity. In fact, complaints about antagonism on the part of the men trained in the Normal School have been few and far between. The sole ambition of these men has ever been to co-operate with the clergy and to follow their lead.

Much has been accomplished by the graduates from the Normal School in the reform of ecclesiastical music. It was in connection with this institution that the American Cecilian Society was organized in 1873. To speak of the St. Cecilia Society without mentioning Professor John Singenberger, who was its president for forty years, would indeed be an unpardonable omission. The reform of ecclesiastical music which has continually, though slowly, spread throughout the United States was due chiefly to his untiring efforts and sacrifices. It is certainly true, as the Most Rev. Archbishop Messmer says in the catalogue of the Catholic Normal School (1908): "You are privileged by having as instructor in Music a gentleman who for the last thirty years has done more for genuine Church Music in the United States than any other man, cleric or laic." Professor Singenberger has been connected with the Holy Family Normal School of St. Francis, Wisconsin, from the day he arrived in this country down to the present (1873-1913). During all these years he has never looked for nor accepted any more lucrative position, but proved faithful to his first charge, and in all probability he will act as teacher in that institution as long as Almighty God will sustain his life and strength. Only those who have known the Professor during all this time can fully appreciate what it means to be faithful to one's charge even under the most trying circumstances. It is true, the American hierarchy and even the Supreme Head of the Church have endorsed his work; but so little did he look for honors that he seemed to be more pleased by a beautiful musical program executed by some of his pupils or some other faithful choir

director than by acknowledgment from high places. May Divine Providence spare him for many years to come to see more abundant fruits of his noble work in the service of our Holy Mother Church!

The teacher being for the most part organist and director of the choir, has proved to be the most available agent of reform in this direction. On the whole, the organists who went forth from the Normal School have clung to the traditions of sober and dignified Church music, scrupulously transmitted to them by their teachers, and they have had no small part in the improvements that have of late been brought about in this important phase of religious work.

Finally, it should be thoroughly understood that there is no question here of competition with the Sisterhoods who have done such noble work in the cause of Catholic education and who are at present carrying the burden of this work. They are short-handed and grievously overtaxed. No one will be more pleased than they to have the older boys pass into the hands of men teachers. More than one of the religious teaching communities of women have already served notice that after a given date in the near future they would be obliged to withdraw from the teaching of older boys.

Co-education in our public school system has been tried on a large scale and the experiment has not proven satisfactory. Complaints are heard on all sides of the disastrous result of submitting our boys to the influence of exclusively female teachers. Should a corresponding change take place in the public opinion of Catholics, and certain indications seem to point that way, there will, in the near future, be a brisk demand in our parochial schools for male lay teachers, in which case a second spring may come to the Normal School of the Holy Family after the heroic struggles of the long winter.

JOS. BARBIAN.

St. Francis, Wis.

THE DEVIL IS A CHEERFUL CUSS*

If we are talking confidentially, I do not see why I should have to be so choice with my words as to seem to be writing at you instead of talking with you. I am not up on a platform seeking to inspire respect for pure pedagogic English. I am thinking of things that bear more heavily upon the future of men and women than any thing I ever heard discussed on any platform. I am thinking of the devil, which in this day and generation is a convenient term with which to cover evil in general. The devil is in the same business as you and I: the man and woman business. We are competitors. He and we are after the same material: boys and girls. In every other competitive business men study their rivals' methods and endeavor to improve them. Have you been thinking much about any possible superiority the devil may show over you in the matter of catching and keeping boys and girls?

Last Saturday I went to "The City," as we call the thirty-mile-away metropolis of our State. In the afternoon I saw a play. More than half the audience was made up of school girls. The story was of an eccentric uncle who divided in his will his property between two nephews. One, a knowing resident of Paris, received little; the other, a simple country lad, was to have all the rest, provided he should have nothing to do with any woman until he was twenty-one. If he failed to fulfill these requirements, the other nephew would have all the money. So, the knowing one sought out a fascinating, loose woman whom everybody knew and set her after the simple country boy. That made the play. It was a captivating performance. The women were all pretty, the men were

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*From *Educational Foundations*, June, 1912.

handsome. The music was catchy, the fun was hilarious; the place was bright and beautiful.

I was away from home, where not a person knew me, and I sat the entire performance through. For two hours I saw and heard the worst things that I and the teachers of these young girls stand against presented in the most alluring form and applauded most heartily. It was the most effective teaching that I know of. It had music, art, brightness, fun, pleasure, and vociferous approval to keep it. If the manager had pursued the formal steps of pedagogy, he would have appeared at the close of the performance and said, "Thus you see that innocence is stupid; purity of thought and life is dull; all the bright folks disregard it. It is great fun to sin, and a most fascinating game to be about it." But he didn't need to say that. The teaching was so good that it made its point without any review.

This was not an unusually salacious play. For the past twenty years the dramatic offerings of our town have been growing more immoral, more clever, more witty, more attractive. The youngsters attend in larger numbers, and are better and better taught.

We have a couple of moving picture shows in our little city. They are inviting places. Color, form, music, and the social attractions of the new crowd help them to draw the children. They are so cheap that any school child can attend. They give splendid lessons in crime, robberies, rapes, murders, seductions, violations of social virtues, and everything that you and I entered our calling to oppose.

We have book stores here, too, that offer some of the most fascinating stories you can imagine, in which the women are luscious and the men delightfully adept in libertinism. We have post-cards whose wording and whose pictures are within the law, but such evident invitations to looseness that I cannot imagine any one so

stupid as to miss what they mean. It is hardly necessary to continue further to remind you that there is a good deal of competition against us for the possession of the minds and hearts of the young folks. The thing I want to keep in my mind is the effective principles of teaching that the devil employs and the indisputable fact that he is beating us at the game. I don't say that lightly. I have been reading the census reports. I can't by any pumping up of optimism obscure the fact that most of the vice and crime is that of juveniles; that juvenile vice and crime is more per capita than it was in 1890. Almost twenty per cent. greater. For any one to say the world is getting better every day is as wise an observation as to claim that the cost of living is decreasing all the time. It is an ostrich remark pure and simple. I do not propound this as a despairing outburst. Not a bit. I express it because it is a part of the knowledge it is necessary for you and me to have in order that the things we have set out to do will be more successfully accomplished. Nothing, to my mind, can more plainly show that there is a need of a reform of public teaching. I believe the reason why the devil is catching so many of our boys and girls is because he is such a clever and cheerful cuss. Almost every kind of thing that is attractive to the young folks is employed by him: music, sociability, laughter and variety; pleasure, interest, beauty, and politeness; life, noise, vivacity, and wit; almost everything that youthful instinct seeks, that ingenious old cuss has taken. All the punishment and pain and disappointment that you and I know belong to vice and sin he keeps off in the background. He has, in many ways, distinctly the advantage of us. He appeals to the instinct of youth; we are not remarkably strong in that. Our own notions, our course of study, our organization, our rules, our system, have counted for more with us than any consideration of whether we meet the desires of youth.

Our punishments and reprimands have been too prominent. If one should use the phrase "corrector of youth," the ordinary man would know that it meant one of us. This is a loss of power. Young men are not especially attracted by correctors. We constitute a type, but it is not in general an attractive one. That is a weakness. If we are to compete with the devil we have got to be more engaging persons than the average teacher type has yet become. We count too much upon compulsion. Satan has no state enactments requiring young girls to attend smutty plays. They go because there is enjoyment there. In those grades of school unaffected by compulsory attendance there is but one youth enrolled to 87 of the same age not in school. Allurement is lacking. It is not yet common for boys to cry, "Hurrah, to-morrow is Monday!" It is not yet the fashion for the teachers to oppose the vacations which all day Saturday and Sunday, or through the summer months, keep them away from business that they love. The theatrical manager makes a big time of "First Night." We put our holiday into the "Last Day of School." The saloon in our block has a gala opening. We have our rejoicing at closing exercises. All up and down, education is smeared with this negative quality, this forbidding influence which persists in spite of a hundred Froebels, Parkers, and Hendricks. Sad-eyed sisters of sorrow reprove the laughter in their classrooms. Dreary drudges deem dignity the most meritorious mark of the school-master. Land of love! Was ever a live lad lured from sin by dignity?

Here is a conscientious woman writing me in defense of "Burke's Concilation" as a school classic with which she had to struggle five years before she could make a go of it. The sixth year she found, to her surprise, the pupils liking it. A boy whose only interest in the world was in horses suddenly began to ask and answer questions. "How did it happen?" she asked him. "First

thing I ever struck that had sense to it," he answered, and she knew she had found a way of teaching Burke. Every Teachers' Convention abounds in anecdotes like that, and every conscientious teacher applauds that kind of story.

Fiffle-de-dee! High schools are not for teaching Burke; they are for helping boys become men. Any man knows that Burke never woke that boy up; it was the woman's interest in him. If during her five years' struggle with Burke she had tried books that catch upon boys' interests she would have had them asking and answering questions the first day. Of all the things to use in competition with off-color novels, gay life dramas, and lively school fraternities, Brother Burke, his work, is one of the last things you would choose, unless your judgment is completely standardized.

What you want to do is to break your shell of school traditions and think a little with your own God-given brains. There is no pleasure in store for you in teaching such as comes from money, fame, or power, not the slightest chance in the world. Cut out any shadowy hope of it. There is the greatest joy that life can give, and it is ready to your hand if you will earn it. This joy is, viz., namely, and to wit: that you are gardening the greatest things in the world—virtues, excellencies, superiorities, powers. Don't for a moment believe that you are doing this by the current methods of teaching. They are wooden, they are obsolete, they are sapless, they are founded on anything but children's instincts. They are generating dolts, non-thinkers, imitators, weaklings. They are cultivating no taste for good things in literature, art, government, or morals.

We have made the stupendous blunder of believing that a child can be won and moulded by a machine, a system. You, yourself, are the biggest school force that can educate children. You cannot do it until you stop

mechanizing, and begin caring more wholeheartedly for John, Mary and Sue. Never mind your dignity. Never mind yourself. Never mind your school and your system. It's a clog upon the service of teachers to-day. You are the solution of the problem. Your competitor is the devil. Take his bait away from him. Tell funny stories. They tell dirty ones in saloons, but they are witty as can be. Don't let him have the dancing and the acting and the music.

Put the festival in the school, sister, it's fun. Fun is attractive. It belongs with the young. Kittens have it. Katie is but a kitten. "Things are stirring in her which she does not understand. Her little head is whirling with romance, her young body is waking into life. It is springtime for Katie." Nature has designed her for joy, and all your good New England conscience never did and never can obliterate that fact. You can drive her out of school, away from the cleanest associations she has, and then—God help her!

Fun and pleasure are as necessary for the building of a woman as is bread. The laughter of youth makes the latent power of maturity. If you did nothing more in your whole school than dance and sing and play and observe gentle courtesy towards one another and maintain the place as an attractive resort without evil, you would not have worked in vain; for let a girl be happy and contented for a period, Satan has no charms for her. But you do not need to run a play-house. Mix more fun and pleasure into what you are doing now.

Cut out more of the drudgery: marking papers, for instance. You have no one to blame for that. Superintendents have been preaching against it for ten years. Quit it. Sinful people who set snares for youth do not reduce their magnetism by marking papers. What you want is more joy in life yourself. Sad-faced martyrs are not good competitors with Satan. Let us have more

merry maidens, bright and clear-eyed, attractive to the girls in their classes. Give us more merry men, full of humor, clear-minded and lively. Stop pounding school athletics. Their net influence is worth more for unsullied manhood than all the grammar in Christendom. The main thing is to get all the children interested, and to let them feel that all of our things are fine, delicious, adorable, superb. If our school things are not that, they stand self-condemned, and must be supplanted with such things as are lovely, or the game is up, and Mr. Devil, the smiler, the coaxer, the altogether charming, will go on attracting to his vileness and his death the brightest, gayest, liveliest of our children, leaving us the anaemic, bad-breathed, pimply book-worms, the perpetual disgrace of education.

THE CHEERFUL CONFIDANT.

SURVEY OF THE FIELD

THE PANACEA

Month by month, the movement for vocational schools is increasing in volume and in power throughout the United States. The literature on the subject that is being called forth is absorbingly interesting from whatever point of view it is studied. One writer is impressed with the many shortcomings of our present educational system and with the lamentable lack of scientific precision in the methods employed, but we have only to follow him a little way when we discover that all of these evils are to find their remedy in vocational education. The writer seems to have lost sight of all higher ideals than that of industrial efficiency and to discount the efficacy of any motivation that does not lead to money-making for some one. Another philosopher of education finds that the customary program in the seventh and eighth grades fails to make a sufficient appeal to the interest of the children during these years, and hence that they acquire mental habits which render them unfit for work at the termination of the compulsory school period. Where the child-labor laws fix the age of employment at sixteen, the children freed from school at fourteen, remain on the streets for two years in surroundings which complete their demoralization. Again, the remedy is vocational schools for children between the ages of twelve and sixteen. These schools will give the children something to think about and something practical to do. The children will be taught to bend all their energies to the securing of comfortable salaries at the earliest possible date and to have no illusions about the pursuit of ideals and no ambitions to enter the higher walks of life.

In his report to the Educational Committee of the Commercial Club of Chicago, Mr. Edwin G. Cooley presents an elaborate survey of the motives which, in his judgment, should lead the State of Illinois to add a special tax to the heavy burden which the people are now bearing in order that a separate system of vocational schools may be built up for the children of Illinois. Mr. Cooley's report is very interesting even to the mere logician. His premises are often elementary, one might almost say platitudinous, truths. From these premises the conclusions which he draws are ingenious, even if a disputant on the other side would be obliged to cry out at every turn *"non sequitur."* The first argument is drawn from the changed home conditions.

A SECOND PUBLIC SCHOOL SYSTEM

"The home has ceased to exercise the educational influence which characterized it in the past. It has ceased to be the workshop of the parents; the father, and frequently the mother, are taken from the home by their daily work; the general work-community of parents and growing children has disappeared. The modern tenement house or flat offers little or no opportunity for either the boy or the girl to prepare for the vocational work of later years. Formerly, the boy on the farm or in the small town had chores to do, wood to cut, cattle to care for, a garden to make, his own playthings to manufacture, and thereby became quite well acquainted with many of the simpler tools and processes used in vocational life. The girl was required to take part in the work of the household from her earliest years and usually learned to sweep, sew, cook, look after the general work of the household, and assist in the care of the smaller children; in other words, she received a training that fitted her to

CHANGED HOME CONDITIONS

preside in the home when she became responsible for one. Then, too, the training she received in the home was a valuable preparation for vocational work outside if circumstances required her to undertake self-support. The enormous number of women now undertaking vocational work in commerce and the industries presents a new social and economic problem, a problem which society must deal with through the schools. There is no other way for most of these girls to receive the preparation for vocational work required to raise them from the ranks of the unskilled worker, and to provide them with a wage sufficient to enable them to live decent and happy lives."

Later on in the report, this argument is made to serve in demonstrating the necessity for a separate system of vocational schools. It is needless, of course, to advert to the fact that Mr. Cooley in this argument presents palpably evident truths. One is led to wonder, however, whether the author is an educator or merely a materialistic philosopher employed on a piece of special pleading in the interest of the manufacturer. The old-time home furnished a training in the simple occupations of life and of a tool-age, a training which was invaluable, however, as the basis of intellectual and moral development. The child, through these occupations and through the companionship of the family group, built up apperception masses which enabled him later on to understand human history and to sympathize with the high ideals of duty, of religion, of chivalry, and of devotion to the integrity of the home. The only thing, however, which Mr. Cooley seems to see in the beautiful home life of the past is the ability which it gave to make money and to rise from the ranks of the unskilled worker.

A STRANGE CONCLUSION

The second argument is based on the decline of ap-

prenticeship. "Formerly, the youth who left the elementary school at fourteen to go to work had an opportunity to learn a skilled trade, but the introduction of machinery into the processes of manufacture has produced a condition in which hand work requiring any considerable individual skill is becoming scarce. The machine has caused a division of labor so extreme that the worker now runs a great risk of learning only a small part of any trade or business. The workman to-day usually does not become an all-round mechanic dominating his work, but is a laborer who is dominated by it. The old system of apprenticeship is dying out. Even where it exists, the master does not always undertake to teach the boy the whole trade. In many cases there is no contract at all between master and apprentice. This decay of apprenticeship has been explained usually by the condition already mentioned—the extreme division of labor in modern industries due to the invention of machinery. There are other contributing causes, such as the ignorance and carelessness of parents, the selfishness of the master, and the character and environment of the modern boy. The parents do not consider carefully enough the tastes, the disposition and the powers of the boy, mental, moral, and physical. They wish him to get a job, and they do not consider carefully whether he is fitted for it, whether he will be happy in it, and whether it will offer him a reasonable opportunity to rise in the world. His job may be a boy's job only, one that does not lead up to the work of a man—'a blind alley job,' or it may be a job where such extreme specialization is the rule that the boy never has the opportunity to learn the whole trade or business, no matter how ambitious or capable he may be. His parents are anxious to have him become a bread-winner and neglect to guard him against exploitation by a contract that he is to receive trade instruction. The master

DECLINE OF APPRENTICESHIP

PARENTAL NEED

is usually too busy with competition to spend much time in instruction, even if he has the disposition, so the boy is left to the tender mercies of his associates for his trade instruction. He may fall into the hands of a workman who will initiate him into the mysteries of the trade, will strive to interest him in his work, and will inspire him with a desire to perfect himself in the trade; but such cases are the exception. The boy himself enters upon his work without any clear ideas of its nature, its difficulties, and its possibilities. He has a job, and that suffices for the present. He is associated with persons older than himself, and easily takes on the habits of speech and action of those about him. In many cases the taste for work which he has brought with him from the school gives way to habits of indifference and idleness. He does not get inspiration from the piece of a trade taught him, but soon regards his work as mere drudgery and thus becomes an easy learner of the lessons of the street. As M. Gréard said: 'It will be generally admitted that the workshop, which ought to develop all the powers of the boy, wears out his body before nature has completed its development in form and power; blunts the knowledge which the school has tried to awaken; shrivels up his heart and imagination, and destroys his spirit of work. Deplorable school of private morals! It robs the man in the apprentice, the citizen in the workman, and does not even turn out an efficient workman.' ''

THE UNSELFISHNESS OF THE INTERESTS

And the remedy for all these evils? Mr. Cooley supplies it later on; it is a system of vocational schools where the ignorant parents will be compelled to send their children to learn the trade called for by the interests of vested capital in the neighborhood. That which the parent is too ignorant and too careless to do for his child the state will do through hired officials. The parents do not know, or ''do not consider carefully enough, the tastes, dispositions and powers of the boy, mental, moral and

physical." The teacher in the crowded room of an industrial school will not fail to take the needs and capacity of the child into consideration and to decide for him at an early date the trade that he must learn and the groove in which he must run for the rest of his life. The school board and the educational expert at its head have sole rights in the premises. Who are the parents, but poor, ignorant people who brought the children into the world and who can have no right to influence their destiny. It is not worth while bothering with the fruitless task of trying to make parents understand what is best for their children. Push them aside and take the matter out of their hands. Make them pay the bill; that is privilege enough for them!

PARENTAL AUTHORITY

The Catholic Church teaches that baptism is necessary for the child's eternal salvation, nevertheless, she refuses to have the child baptized without the consent of the parents. But of course one could not expect Mr. Cooley to take into account the Church's attitude towards family life or parental authority. From an educational standpoint, Mr. Cooley's argument is full of surprises. "The introduction of machinery into the processes of manufacture has produced a condition in which hand work requiring any considerable skill is becoming scarce." This is obviously true, but the conclusion drawn from it, viz., that therefore we should proceed to build up an industrial school system for the express purpose of imparting an individual skill for which there is no longer a demand is startling.

ILLOGICAL CONCLUSION

The report proceeds in the next place to point out the fact that "the machine has caused a division of labor so extreme that the worker now runs a great risk of learning only a small part of any trade or business." To save the laborer from being dominated by his work, all that need be done is to train the boy in the other parts of the

trade in a vocational school. Mr. Cooley either has no perception of the boy's need of an intellectual life apart from his trade and above and beyond it, a training that will lead him to employ his hours of leisure in the enrichment of life and in the pursuit of the higher things of the mind, or, if he does perceive it, he chooses to ignore it in his special pleading.

The association of the boy in the factory with persons older than himself seems to Mr. Cooley to be a menace to the child's mental and moral well-being. Our poor trades-people, what monsters they must be! Where are we to get teachers for our vocational schools whose conduct is so much superior to the rank and file of the fathers of the growing generation? The children growing up in the old-time home, for which Mr. Cooley professes a lingering respect, did actually grow up in the company of persons older than themselves and of their own class; their fathers and mothers and older brothers and sisters as well as the servants in the house. It is refreshing to hear that in the factory "in many cases the taste for work which he has brought with him from the school gives way to habits of indifference and idleness"! What he quotes M. Gréard as saying, obviously applies to the vocational school as developed in some of our cities.

The report draws another argument from the cityward movement of our populations and then proceeds to point out the need of changes in our educational system to meet these changed conditions. The oft-repeated parallel with the German situation is drawn out and stress is laid upon the need of conserving human resources. Professor Carver is quoted as saying: "If one will look carefully about, he will see, in any community, so many ways in which labor power is being wasted as to convince him that here is the greatest of all forms of national waste, though it is much greater in some communities

CONSERVATION OF LABOR

than in others. One will find, for example, four characteristic forms of waste labor power, all of them of considerable magnitude. There are, first, the army of non-employed, or the involuntary idle; second, the imperfectly employed, or the untrained; third, the improperly employed, or the acquisitively rather than productively employed; and fourth, the voluntary idle, commonly known as the leisure class." It is interesting to see how it is proposed to check this waste through the proposed system of vocational schools.

"The industrial school deals directly with the waste due to the imperfect employment of labor resulting from the lack of training, and indirectly with the waste due to involuntary idleness. * * * If, by means of training, 'you can transfer unskilled labor into the more highly skilled labor, or the skilled labor into the scarcer and more needed work or management, you provide a demand for the army of unemployed and increase the productive power of the community.' "

DEFECTS IN THE PUBLIC SCHOOLS

At least, no one reading the report will accuse Mr. Cooley of failing to realize the defects in our system of education. "In the report of the United States Bureau of Education for 1911, the number of children of school age is estimated at 25,016,501. Of these, 17,813,852, or 71.3 per cent., are enrolled in the public elementary and secondary schools. About 92 per cent. of this latter number are in the elementary schools, about 5 per cent. in the secondary schools, about 2 per cent. in the higher institutions of learning. About one-half of these children leave school, presumably at fourteen years of age or over, before finishing the sixth grade; about one-third enter the eighth grade. It is apparent that we are failing to provide an elementary system of education for a majority of our children. Our schools are not reaching in a satisfactory way about two-thirds of those enrolled.

Some further effort should be made to assist this neglected two-thirds in preparing for life's problems. The termination of our period of compulsory instruction at fourteen is one fundamental defect in our present school system. A system of schools with compulsory attendance up to fourteen only is an absurdity if we are thinking of the needs of the state in training citizens and developing character. Dr. Kerschensteiner points out that we permit the boy or girl to leave school just at the time when parental restraint is relaxing, just at the time when new passions and interests are arising, just at the time when character building can readily be made a success. Much of the training which is impossible before the age of fourteen on account of immaturity can now be undertaken successfully. The child has become a youth, his powers of judgment and resistance to temptation are greater, his interest in social and political activities is increasing; direct practical work can now be done with him that will make him a better citizen, that will prevent the loss of almost all the results of his eight years of work in the elementary school. It seems clear to the most advanced thinkers in education that the school should continue its training through the years of development up to the age of eighteen. We cannot do this under our present form of schools, but we can follow the lead of Germany, Austria, and Switzerland, and introduce a supplementary system of instruction that will secure the result, while permitting part time work in a vocation when necessary."

NEED OF CAUTION

This statement should give food for thought to all classes and conditions of people. If "our schools are not reaching in a satisfactory way about two-thirds of those enrolled," it is high time that something was done to remedy a situation which is so wasteful of the vast sums collected of the poor wage-earner in taxes for the support of the school

system. What guarantee have we, however, that by adding another two or three hundred million dollars to the tax roll for the building up and the support of the system of vocational schools the matter will be remedied? Would it not be worth while first to look around a bit and see what others are doing and consult the history of education to see what lessons it may afford before taking up so heavy a burden?

TO INCREASE THE BURDEN OF THE PARENTS

By a strange dispensation of Providence, large families seem to be sent only to the poor. The parents of these families find it hard enough at present to feed and clothe the children until they reach the age of fourteen. It should be remembered that in the old-time home children from the age of six or seven contributed in large measure to the support of the home. If "a system of schools with compulsory attendance up to fourteen only is an absurdity," and we lift the compulsory age to eighteen, perhaps these poor, misguided people will be compelled to restrict the number of children to that now declared fashionable. Schools are provided at present to which parents may send their children if they choose, but it would seem that from the viewpoint of this report, the wish of the parents is not to be reckoned with, for it is added, "if we are thinking of the needs of the state in training citizens and developing character."

NEED OF CATHOLIC HIGH SCHOOL

Catholic educators would do well to note the value of the high school period. We have made great efforts to build up elementary schools, but are we not in grave danger of losing much by our hesitation to continue the work? If we are to save our children, must we not proceed with the erection of Catholic high schools? Speaking of the public schools, "Dr. Kerschensteiner points out that we permit the boy or girl to leave

school just at the time when parental restraint is relaxing, just at the time when new passions and interests are arising, just at the time when character building can readily be made a success." Surely, we cannot afford to allow our Catholic boys and girls during this period to go into the public high schools. Until the conditions in these schools are changed radically the point sought to be made by Mr. Cooley lacks force. The youths and maidens would be much safer at home even though parental restraint be relaxing than to be assembled in co-educational high schools where the conditions are anything but ideal and where the moral standards of the pupils are endangered.

KEEPING BOYS IN HIGH SCHOOL

Before imposing upon the people an additional school system to take care of the youths and maidens who do not find what they need in the existing schools, would it not be well to see whether a remedy may not be found through wise changes in the present public school procedure? Dr. Claxton, United States Commissioner of Education, in a recent circular, calls attention to what he terms "the truly remarkable record" of S. H. Edmunds, Superintendent of Schools of Sumter, S. C., in keeping boys and girls in high school. "Analysis of figures presented by Mr. Edmunds showed that comparatively few fall by the way in the Sumter school system. There are sixty-three pupils in first year high school, sixty-three in the second year, sixty in the third, and fifty-five in the fourth year. Last year fifty-three graduated from high school and forty went to college, an almost unprecedented proportion in a public high school. The work of these boys and girls in college is highly commended by President S. C. Mitchell, of the University of South Carolina, and President D. B. Johnson, of the Winthrop Normal and Industrial Institute, both of whom declare that the Sumter pupils are notably

well prepared. Dr. Mitchell says Mr. Edmunds has effectively answered the question: 'How to hold boys in high school.' "

It will surely be worth while to study Mr. Edmunds' methods before reaching the conclusion that the present school system is incurably bad and that there is no way of making it reach the two-thirds of the pupils which it now fails to minister to effectively. As reasons for his success, Superintendent Edmunds calls attention to the fact in the first place that in his system boys and girls are educated separately from the sixth grade up, a condition which makes it possible to apply education more directly to the special needs of each sex.

POWER OF THE PROFESSIONAL TEACHER

He also attaches some importance to the fact that he has a military company made up of grammar and high school boys which is in charge of a regularly employed commandant. "More fundamental from the educational point of view than either of these," says Dr. Claxton, "is the insistence by the Superintendent that each pupil shall realize that he is an individual, not a mere cog in the machine. Thus a valuable sense of personal pride is developed, which leads to a desire for more and more education. As a further incentive for the pupils to remain until the end of the course, graduation from high school is made an important event in the student's career. Although giving due weight to these explanations, educators who have investigated the conditions believe there is a deeper reason for the presence of so many pupils in the Sumter high schools. According to Professor Hand, the state high school inspector of South Carolina, the real secret is to be found in the cordial personal relation that exists between Superintendent Edmunds and the boys and girls in the system. Whatever the exact explanation, the success in keeping boys and girls in school at Sumter is an

unusual one in American high schools, and demonstrates what can be done even with the ordinary curriculum in a school where an enthusiastic Superintendent puts his whole soul into the task of education and inspires an entire community with some of his own fervor."

Of course Sumter is a small place compared with Chicago and it is not to be expected that the superintendent of a great city system of high schools could find the time or the energy to develop such beneficial personal relations with the pupils, but may not this be done through the principals and the teachers? And should we not seek the remedy here in the first place? Nor would it be difficult to separate the girls and boys in the higher grammar grades and high schools of our large cities. The difficulty, of course, will be to find men teachers of the proper calibre for the boys.

THE SWISS SYSTEM

Mr. Cooley suggests that we follow the lead of Germany, Austria and Switzerland and introduce a supplementary system of instruction. But if we are to follow the lead of these nations in one particular, it might be wise to examine other particulars in which their schools differ from ours, lest we attribute to the wrong cause the results obtained. The United States Bureau of Education recently sent W. K. Tate, Supervisor of rural schools in South Carolina, to Switzerland to study its educational system. Returning from three months' work in this field, Mr. Tate said to a conference of educators at the Bureau "nearly ninety per cent. of the teachers in Switzerland are men. Five hundred dollars is considered a good salary for a teacher. After a life-time of service he may go as high as eight hundred dollars. Living is cheaper there than here, however, and in addition to his salary he is furnished with a dwelling, a certain amount of garden land and wood for fuel. His dwelling is generally in the same building with the school. His position is of considerable local importance. Aside from his duties in

the schoolroom, he is often secretary for the local creamery association, leader of the village band, organist in the church, and general intellectual guide for the community. When a teacher is engaged for a position it is for life or a long term of years. He settles down with the people whose children he teaches, and generally expects to make that particular job his life-work. And he stays. Changes are rare. Twelve new teachers in one year in a system of two hundred and forty was considered very unusual. The record for continued service in the same village is held by a teacher in Thurgau, who has occupied the same position for sixty-five years. One teacher that I visited has held his position for twenty-four and his father held the same position for thirty-five years before him.

"One of the most attractive features of the Swiss schools is the cordial personal relation that exists between teacher and pupil. There is nothing of the military in the discipline of the school; no lining-up; no marching to classes. When the children go to the classroom, they shake hands with the teacher, greeting him as if they had not seen him for a long time and are really glad to see him. The whole relation is one of charming naturalness and kindliness on both sides. In the Swiss cantons school is in session from eight to four in winter time, with an intermission of two hours at noon (three for the younger children). In summer the children have to be at school at seven A. M. Failure to be promoted is rare.

INFLUENCE OF PERSONALITY

"After the four years of elementary training in the primary school, prescribed for everybody, the children proceed into schools that are carefully differentiated for the various types of children. Some of the children enter upon a technical training; others are sent through the gymnasia and ultimately to the university; and still others are prepared for business life,

DIFFERENTIATED SCHOOLS

or any other suitable career, according to the ability and aptitude of the individual boy or girl."

Conditions in Switzerland and in this country differ widely. What is possible in a static and homogeneous population is not always within the reach of a population such as ours, but we have evidently much to learn from Switzerland, where, as Dr. Claxton puts it, "it is a case of the school for the people and not the people for the school." A German educator, speaking of our school system, said to me the other day, "In Germany we send our boys to schools for boys which are taught by men who are thoroughly prepared for their work and who make teaching the vocation of a life-time. In this country, you send your boys to girls' schools taught by women." More than ninety per cent. of the teachers in the elementary and secondary schools of the United States are women. In some states the percentage is more than ninety-five. It has been pointed out, moreover, that the average teaching life of a woman teacher in the public schools is less than four and one-half years.

Evidently, the German and the Swiss systems of education differ from ours in other features than vocational and continuation schools. Improvements might be made along many lines in our present school system before resort need be had to so drastic a remedy as the creating of a separate school system for the industrial training of our youths and maidens. Some interesting experiments are being made at present. The results will be watched with interest.

AN INTERESTING EXPERIMENT

Mr. E. E. Bach, employed as "sociological superintendent" by a collieries company in the Pennsylvania region, was assigned the task of making the school systems in Ellsworth and Cokeburg centers of education and Americanization. "Children in the mining camps ordinarily leave school between the ages of four-

teen and sixteen, having acquired little that is of direct use to them in their life-work." Under Mr. Bach the entire course of study has been recast to adapt it as closely as possible to the conditions obtaining in the community. "Elementary mining," "first aid to the injured," and "business forms," are introduced as early as the sixth grade, so that the boys may be encouraged to remain in school if possible, or, if they must leave, that they will have something to aid them in their future occupations. Likewise, the girls have been provided with splendidly equipped domestic science kitchens in charge of a woman specially trained for this work. Even in the traditional school branches, every effort is made to correlate the school work with the real life of the pupils. Spelling lessons contain words taken from the state mining laws. English exercises deal with mining life—even the grammar examples concern the daily life of miners. In arithmetic the teachers are instructed to apply the problems as far as possible to mining operations. The idea is not to limit the pupil's intellectual endeavors to these special things, but to extend his knowledge by means of them to other things less known.

PRACTICAL MODIFICATIONS

It would seem that Mr. Bach is proceeding along common-sense lines in laying the foundation of the children's education in the experiences of their daily lives. If the children in our schools throughout the country were taught to spell the words which they are constantly compelled to use, instead of being drilled on lists of words which have for them little or no meaning, we would not hear so many complaints of the spelling which the graduates of our grammar schools and high schools indulge in when they enter the practical walks of life. Again, arithmetic is clothed with real interest for the children when it is made to deal with actual conditions and problems that are more or less familiar to them.

Any one who will take the trouble to examine the contents of the primary readers in current use, will be impressed with the need of modifying them in the direction suggested by the work in the Ellsworth schools. When the useless lumber that at present encumbers the work in our elementary schools is eliminated, place will easily be found for those things which will serve to develop in the children useful apperception masses both in the direction of future industrial occupations and of future intellectual pursuits. If it were only possible to develop suitable foundations for the religious and moral life of the pupils without transgressing the law, we would be more hopeful of wholesome fruits from the modification of the present school system.

FINANCIAL BURDENS

Before authorizing the enormous expenditure which would be required for the erection and maintenance of a system of vocational schools in addition to the present public school system, common sense suggests that many other steps less burdensome to the taxpayer and more hopeful of results should be taken. If the present financial burden is to be increased, why not use this increase in the first instance in such a way as to make the position of teacher in the high school and in the upper grammar grades such as to attract men of ability and to retain their services for a life-time. We might then hope for some results in the building up of the mind and character of the rising generation. Without a teaching force of this character in vocational schools they must prove a dismal failure. The work of Mr. Edmunds and the school system of Germany and Switzerland show what might be done by a move in this direction.

It is obviously advantageous to the interests to have a complete system of vocational schools which would take the place of the former apprenticeship system and prepare skilled laborers along various industrial lines.

Would it be asking too much, therefore, that these interests should undertake the erection and the endowment of a vocational school system? The Catholics of this country, because of their interest in the eternal welfare of their children, have built up and loyally support a vast system of parochial schools and colleges, besides contributing their share to the support of the public school system which they themselves cannot conscientiously patronize. In the city of Chicago the Catholic schools are educating 110,000 pupils for which they receive not one penny from the public treasury. Is there any justice in asking them to build up and support a system of industrial schools for the children of their non-Catholic fellow-citizens? If industrial schools are to be erected and equipped, the financial burden of so doing should evidently be borne by the interests that would profit most by such a system of schools. Let privately endowed industrial schools prove their value for a time at least before they present their claims to the poor, over-burdened taxpayer.

THOMAS EDWARD SHIELDS.

THE CATHOLIC UNIVERSITY OF AMERICA

LETTER OF CARDINAL MERRY DEL VAL

At Christmas time the Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, received the following letter from His Eminence, Cardinal Merry del Val, Apostolic Secretary of State. It is another evidence of the earnestness of the Holy See for the growth of the University, and especially for an increase in the number of its ecclesiastical students.

THE VATICAN,
December 10, 1912.

DEAR MONSIGNOR SHAHAN:

I was delighted to learn from your recent letter that the Catholic University of America, so wisely and zealously directed by you, has entered on such a successful year. The increase over the preceding year is truly remarkable and gives bright hopes for the future.

Considering the hold the University has already taken in the Great Republic of the West, and the well merited confidence it is inspiring in the minds of both lay and ecclesiastical aspirants to higher education and culture, I have no doubt that its influence on the spread of the Catholic Faith, of Catholic principles and ideals throughout the country, will be of the utmost moment and of immense benefit.

It is of the greatest importance that the clergy, as far as possible, avail themselves of the opportunity afforded them by the Catholic University of acquiring that higher education that will fit them, in a certain sense, for the arduous labors of their very special Apostolate.

The Holy Father most cordially bestows the Apostolic

Benediction on you, Very Rev. Rector, on the Members of the Staff, and on all who attend the University. Wishing all every success,

Yours very sincerely in J. C.,

(Signed) R. CARDINAL MERRY DEL VAL.

VERY REV. MGR. TH. J. SHAHAN, *Rector,*
Catholic University of America,
Washington, D. C.

EDUCATIONAL NOTES

The man who is contented to float with the stream is always finding himself at a lower level. It is only the man who paddles, and paddles hard, that ever reaches the Upper Country.

Efficiency is a good word. In education it is nearly always used to refer to some kind of a job involving the use of the hands. We should like to see a little more of the moral fibre efficiency that will enable a boy to pass a moving picture show with a nickel in his pocket.

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.

Primary education affords the richest field in existence for the cultivation of specific moral habits. Habit cultivation is the major function of primary teaching; and a moral habit may very well grow side by side with a writing or reading habit, the same drill producing both. In the writing drills, for example, the teacher requires neat work; by so doing, she cultivates, besides the writing habits, an incidental habit of neatness in the writing class. This represents a distinct moral gain both because it has a small intrinsic moral worth as a habit and because each specific habit like this one tends to influence conduct generally through modifying the ideals. This habit of neat writing tends to produce an ideal of general neatness. Under good teaching specific habits of neatness and

cleanliness will develop in connection with every recitation where the results have some tangible form.

The city of Breslau, Germany, has a new "school museum," where the best things in educational progress are shown for the benefit of the public. On the first floor are exhibits of school architecture, school furnishings, hygiene and statistics, mathematics, physics and chemistry, and a testing room for scientific apparatus used in the school. On the second floor are busts of well-known educators of the past—Comenius, Pestalozzi, Diesterweg, and Froebel; exhibits showing the teaching of religion, history, language, geography, astronomy, natural history and industrial economics, and the library. Above are the exhibits of manual training and domestic science; of auxiliary schools, kindergarten, and instruction of the blind; of drawing, singing, and physical training; and a large hall containing examples of school work from Germany and other lands. The Breslau school museum is one of fifteen permanent educational expositions established in the German Empire since 1904.

TEACHING FRUIT GROWERS IN GERMANY

Instruction by itinerant teachers is a feature of German agricultural education, especially in fruit growing, according to information received at the United States Bureau of Education through consular advices. The work is similar to the agricultural extension work carried on in some sections of the United States, but shows several interesting local differences.

The school for wine and fruit growing at Kreuznach sends its instructors over the entire district of 200 villages. The plan is found to be excellent not only for the farmers who receive the direct benefit but for the teachers themselves, who are enabled to keep in close touch

with the practical side of their work. This instruction is furnished entirely without charge.

The horticultural school at Oppenheim, besides giving instruction by lectures and furnishing practical aid to the farmers, has introduced "model vineyards." The school and the vineyard proprietors enter into a five-year contract by the terms of which the school exercises supervision over the vineyards, and the vineyard owner agrees to follow the directions of the school in every particular. The school makes no charge for this service. There are about a dozen such "model vineyards" in the Grand Duchy of Hesse.

The great American craze now is vocational schools, of course. We can't see much over and beyond vocational training just now, although, like everything else that the American people take up with such overwhelming enthusiasm, the idea will undoubtedly be dropped just as quickly, leaving, to be sure, its influence and having merged its best results in the general school curriculum.

I'm convinced that the one thing to avoid in vocational schools is the danger of training a type of factory worker. If the schoolroom with its work bench and its dressmaking and millinery shops isn't something over and beyond the mere factory workroom, then this whole scheme of trade education will fail, and we shall have a system of education entirely wrong.

The one aim in trade school development must be to create something of the joy of working in the pupils and develop the most valuable asset in the world—initiative.

There always have been, and perhaps there always will be, the children without any ability to do things of their own volition—without original ideas. But our education now ought to do something besides teaching accuracy and diligence. It should open the door for individual growth. It should show the pupil the way to do for himself. Un-

less we can put our boys and girls in the way of being something more in life than their parents were—unless we can make it possible for them to advance beyond their environment and the circumstances into which they were born, we are failing utterly.

Ideas are the most valuable features in all kinds of work to-day. To make the children think for themselves and know how to do things better and differently than they have ever been done before—that is the thing for which we must strive. . . . I do not want to see vocational training so far advanced that the things that make for the spiritual side of life shall be neglected. We must always keep in mind the cultural end of human existence.

ELLA FLAGG YOUNG.

PORTUGUESE AND SPANISH IN SCHOOLS IN THE UNITED STATES

"Portuguese, as well as Spanish, should be taught in the schools of the United States, in order to prepare for increased trade relations with Latin America after the opening of the Panama Canal," declares William A. Reid, an investigator of Latin-American conditions, in a special report to the Southern Commercial Congress. Portuguese for Brazil and Spanish for the other countries of South America are described as the key to commercial success on the southern continent. "With these two languages," says Mr. Reid, "the young American business man will be in a position to transact business with twenty Republics of South America." In other words, he will be able to take advantage of the abounding commercial opportunities of the next few years.

Mr. Reid points out that even now many North American business houses are greatly handicapped by lack of men with a working knowledge of Spanish to handle correspondence from the Latin countries. The first essential of profitable foreign relations of any kind is mutual

understanding, and that involves knowledge of the language. "To establish successful business relations with a people we must know something of their language, customs, manners, and life." If the business men of the United States are not equipped linguistically for commerce with Latin-American countries, they can not expect to secure their share of the trade that will result from the opening of the Panama Canal.

The Latin-American has been quick to learn the value of acquiring the foreigner's language. English is taught in many of the public schools of South America, and in some of them it is obligatory. "On being introduced to the President of the Peruvian Senate," says Mr. Reid, "I was surprised when I heard him address me in English; in Bolivia a leading cabinet officer spoke to me in perfect English; meeting a Brazilian Congressman at Rio I noted his excellent command of the English language; likewise in all the Latin Republics the English language is frequently heard." This alertness in acquiring a foreign tongue is one indication of the culture and progress that prevail over the southern continent.

That educators are awake to the importance of commercial Portuguese and Spanish as school subjects is apparent from various items of information received at the United States Bureau of Education. In the Continuation School at Boston both Portuguese and Spanish, it it announced, are to be taught this year. Spanish is already taught in many colleges and universities in the United States, and recently emphasis has been laid upon the acquirement of the language for commercial use.

Another indication of the growing interest in Latin-American affairs—this time cultural rather than commercial—is the formation at Washington of the Spanish-American Athenaeum for the promotion of the study of Spanish, an undertaking in which men and women of international prominence are active. This association in-

tends to issue a journal both in English and in Spanish.

It seems hard for many supposedly well-educated people to distinguish between "amusements" and "recreations." If they did realize the difference we would not so often see our city parks almost empty on fine, clear days, the wild flowers unsought, the blossom season forgotten, the glory of the autumn foliage neglected, with family picnics and week-end excursions almost unknown; while close, foul audience rooms of moving picture shows are crowded and emptied, only to be crowded again, day and night from week's end to week's end. And for what? Mere idle amusement, which requires no effort whatever on the part of the child. Oftentimes a morbid and sensational rehearsal of some dime novel story is the chief entertainment given. Occasionally a distorted bit of history is thrown in to help ease the conscience of thoughtless parents as to their giving consent to their boy's or girl's wasting another evening in such made-to-order excitement. A child gains no bodily refreshment, no emotional depth, no exercise of his own creative imagination, no inspiration for stronger or better living from such amusements.

Vaudevilles and theatre matinees are merely a little more expensive forms of this same mistaken idea of amusing children by artificial means and thereby awakening an unnatural craving for more excitement, involving usually plots far beyond their tender age. When these same blessed children are readily satisfied with, in fact, are eager for innocent enjoyment and simple recreations which are of their own planning and carrying out. All normal children enjoy charades, especially when they are allowed a certain amount of "dressing up" for them. Private theatricals which they help to select, to costume, and in which they are the actors, are immensely more interesting to most children than an afternoon at a crowded

matinee. I am not arguing against an occasional seeing some such child-like drama as Mrs. Rigg's "Rebecca," or Mrs. Mark's "The Piper." I am merely stating a psychological truism that children develop their dramatic interest better, and train their imagination to a finer perception of human emotions by acting out little home and schoolroom plays than by merely witnessing some one else's acting; not to speak of the initiative and the creative resourcefulness which the former calls forth and the latter suppresses. Both of which are as necessary in a leader as in the training of a strong, sympathetic imagination which enables a man to put himself in the other fellow's place, and thereby to judge more fairly and squarely in the perplexing problems of trying to put courage into the heart of the discouraged, to make strong the weak, to enlighten the ignorant.

If we are to train and send forth leaders, let us realize the true significance of all these seemingly minor influences which develop or retard the characteristics that are needed for leadership.

To me the saddest part of the terrible Iroquois Theatre fire was not the six hundred charred bodies which were taken from its burning ruins, but the fact that, although the play presented on that afternoon was an absurd, spectacular extravaganza with nothing child-like or natural about it, two-thirds of the audience were children under fourteen years of age, all of them apparently from families of good social standing and of at least moderate means. What a tale it told of poverty of resource on the part of the parents! Or of their selfish desire for their own amusement! Or was it their utter misunderstanding of childish needs?

Whatever may have been the mistaken idea which brought this about, it indicated to any thoughtful student of child life a tendency toward degeneracy in a great nation. And this is more tragic than the sadness of physi-

cal death; for it shows the dying out of high ideals of that nation! And who is there who would not say that death were preferable to degeneration, either in an individual or in a nation? Again, I ask, is not this failure to distinguish between artificial amusements and creative recreations one of the ways in which we are leveling down the mountain tops? A morbid love of mere excitement and sensations never yet developed a strong, fine "personality."

ELIZABETH HARRISON.

SCHOOL CREDIT FOR HOME DUTIES

How teachers in Oregon bring school and home closer together by giving school credit for industrial work at home is told with compelling interest by Hon. L. R. Alderman, State superintendent of public instruction in Oregon, in a pamphlet which the United States Bureau of Education is sending free at the request of teachers.

Building fires; milking a cow; cleaning the barn, splitting and carrying in wood; turning cream separator; cleaning house; gathering eggs; feeding farm animals; churning butter; preparing breakfast; sweeping and scrubbing floors; dusting furniture; making beds; sewing, washing and ironing the child's own clothes; bathing; arrival at school with clean hands and face and with hair combed; practicing music lesson; going to bed by 9 o'clock every night; bathing and dressing the baby; sleeping with window boards in bedroom; these are a few of the duties for which the teacher at Spring Valley, Oregon, allows credit in connection with regular school work.

The work is definitely measured and allowed for. The child desiring credit for home tasks brings to school a slip signed by the parent testifying to what has been done; 10 per cent is added to the final examination results of all pupils (except eighth graders) who enter and

continue in the voluntary contest to see which can obtain the most of such credits; a certain number of accumulated credits entitles the pupil to a holiday, at the discretion of the teacher; and in this one school, at least, cash rewards are given to pupils making the best record in accredited home tasks.

The experiment was so successful in Spring Valley that it attracted the attention of the county superintendents of the State, who this year made a special trip in a body to observe the results of the home-credit plan in this school, and then advocated the idea everywhere. Already schools in other localities have tried the plan with success, modifying the details in accordance with local needs, but always retaining the central principle of home and school co-operation.

Observers of the work that is done in Oregon agree that the effect both on school and home has been unfailingly good. The children take more pride in their homes; give eager assistance in the household to their frequently overworked mothers; live cleaner, healthier lives than before; yet they by no means neglect their school work in their awakened zeal for home interests. Indeed, the evidence seems to be that the habits of industry and cleanliness thus encouraged in respect to duties in the home are not only reflected in the pride they take in sanitary school surroundings, but also in increased ability in studies, greater willingness to do the lessons, and a higher degree of accuracy in all the activities both of home and school.

The basic principle behind the work of Dr. Alderman and his associates is that education should make us more willing and efficient workers. "Every person has some home duties, chores, and the like. Under the proper encouragement and direction the boys and girls who are in school can be taught to do these things well and thoroughly. The more they do, well and cheerfully, the better

for them; they will become finer and more useful men and women. The giving of school credit for home work," says Dr. Alderman, "is like opening great reservoirs of power which as yet have scarcely been tapped."

Certain it is that co-operation between home and school is one of the pressing problems of the day. Accordingly this Oregon experiment, which seeks to co-ordinate in the fullest sense the interests of school and life, is followed with close attention by educators everywhere.

The United States Bureau of Education has several thousand copies of the Oregon booklet on hand for free distribution. They may be had on request.

CURRENT EVENTS

CATHOLIC UNIVERSITY HONORS J. PIERPONT MORGAN

At a recent date the Rt. Rev. Thomas J. Shahan, Rector of the Catholic University of America, announced that the Trustees of the University had conferred a notable distinction on Mr. John Pierpont Morgan of New York. In recognition of his distinguished services to the arts and sciences, and as a special expression of the pleasure of the Catholic Church in witnessing his many benefactions to the American people, the Trustees at the fall meeting presided over by His Eminence, Cardinal Gibbons, formally declared Mr. Morgan a Patron of the Fine Arts and Letters. The text of the announcement of the honor conferred on Mr. Morgan follows:

The Board of Trustees
of the
CATHOLIC UNIVERSITY OF
AMERICA,
mindful that the Catholic Church
has always been and is
mother, nurse, and protectress
of all the arts;
moved also by the patriotic services
of our fellow-citizen,
JOHN PIERPONT MORGAN,
in endowing his native land
with innumerable works of art,
created through many centuries by the
manifold genius of the Old World,
by his taste and judgment collected, and
by his far-seeing generosity bestowed
UPON THE AMERICAN PEOPLE,
as an ever living source of refinement,
an impulse to supreme distinction,
and a tribute to the immortal service
of artistic genius,
do hereby declare and proclaim him
PATRON OF FINE ARTS AND
LETTERS.

The Catholic University is especially interested in one of Mr. Morgan's recent acquisitions, a collection of famous Christian Coptic manuscripts which he has purchased at a cost of about $400,000, upon the recommendation of Dr. Henry Hyvernat, Professor of Semitic Languages and Literature at the University. The collection was discovered by Dr. Hyvernat and M. Chassinat of the French Institute of Archaeology at Cairo. Dr. Hyvernat has been engaged throughout the past year in assembling and completing the collection. After a preliminary examination he pronounced it "the most complete, and, from the point of view of Christian art, the most valuable yet known." It comprises some fifty volumes, consisting chiefly of biblical manuscripts and early ecclesiastical literature. These Dr. Hyvernat is to arrange, index, translate, and thereby lay before the learned world the rich treasures of biblical, linguistic, and historical lore they contain. The entire collection of the manuscripts is to be photographed in facsimile and richly bound for distribution, in a limited edition, to some of the great libraries of the world. The first of these photographic copies will be presented to the Catholic University.

AMERICAN STUDENTS WIN PRIZES

The honor list of students of the College of the Propaganda, Rome, carries as usual many American names. Those who received some of the highest honors and prizes were the following: Degree of Doctor of Divinity, Revs. J. Brady and I. Kirby of the diocese of Cleveland; Rev. C. Barry O'Toole of the diocese of Toledo; Rev. W. Moore of the diocese of Syracuse; Rev. F. Ross of the archdiocese of Philadelphia; Rev. J. Johnson of the archdiocese of Milwaukee; Rev. T. Connor of the diocese of Manchester; Rev. T. Burke of the diocese of Newark; Rev. J. Lamotte of the archdiocese of Cincinnati; Degree, Doctor of Philosophy: Messrs. Sullivan of the diocese of Fall River; Dowd of the diocese of Hartford; Burger, McCarthy, Mockenhaupt and Smith of the archdiocese of Chicago; and Haun of the diocese of Winona.

The recipients of medals were: for Dogmatic Theology, J.

Keating of Chicago and J. Heagen of Cleveland; for Fundamental Theology, A. Kelly of Hartford; for Moral Theology, S. Bona of Chicago; for Canon Law, A. Cloud of Cleveland, and C. Buddy of St. Joseph; Sacred Archaeology, A. Hennesey of Boston and A. Cloud of Cleveland; Metaphysics, J. Burger of Chicago; Ethics, J. Haun of Winona, and J. Burger of Chicago; Logic and Metaphysics, G. Kealy of Chicago, and T. Noa of Grand Rapids; History of Philosophy, J. Burger of Chicago; Physics, W. Mockenhaupt and J. Burger of Chicago; T. Geraghty of St. Louis; J. Haun of Winona, and J. Sullivan of Fall River; Chemistry, J. Burger of Chicago, and J. Haun of Winona; Hebrew, J. Wagener of Chicago, and G. Kealy of Chicago; Greek, A. Daley of Springfield, and T. Noa of Grand Rapids.

A CATHOLIC SCHOLAR AND COMPOSER

The services of an energetic writer, scholar, composer, and champion of the rights of Catholic Indian children were lost to the Church of the United States by the sudden death on Christmas Day of the Rev. Henry G. Ganss, of Lancaster, Pa. Father Ganss, who was a native of Pennsylvania, held the pastorate of St. Patrick's Church, Carlisle, Pa., for ten years, and during that time secured for the Catholic Indian pupils of the Government school located there the freedom they now have in the practice of their religious duties. He also wrote on the Indian Question. As a writer, however, he was better known for his studies on Luther and Lutheranism. His article in the Catholic Encyclopedia on the Reformer received very wide and favorable attention. Father Ganss was also a contributor to the *American Catholic Quarterly,* the *Catholic World,* the *Ave Maria,* and the *Ecclesiastical Review.* His musical compositions embrace Masses and hymns; for his naval hymn, "The Banner of the Sea," he was awarded in 1889 a national prize.

PUBLIC LECTURES AT THE CATHOLIC UNIVERSITY

The Fall Course of Public Lectures came to a close December 18 with the entertaining discourse of Mr. Thomas A. Daly, of

the *Catholic Standard and Times* of Philadelphia, on "Children of the Soil." The Winter Course opened on January 16, with the Father Matthew Lecture on "The History of Temperance in the United States," by the Rev. Walter J. Shanley, of Danbury, Conn. The remainder of the course is as follows:

Jan. 23—Mithraism and Christianity,
Very Rev. Dr. Charles Aiken

Jan. 30—Catholicism and America,
Very Rev. Walter Elliot, C.S.P.

Feb. 6—The Russian Church,
Rev. Sigourney W. Fay, S.T.L.

Feb. 13—Catholicism and the Balkans,
Rev. Sigourney W. Fay, S.T.L.

Feb. 20—Minor Irish Poets.....Dr. Patrick Lennox

Feb. 27—Our African Missions...Monsignor Freri, D.C.L.

March 7—The Scholastics as Educators,
Rev. Dr. Patrick J. McCormick

IN MEMORY OF FATHER DENIFLE

The Holy Father Pius X has caused to be placed in the Vatican Library a bust of the late Father Denifle, O.P., for many years Papal Sub-Archivist. The distinguished German historian who died in 1905 was made Sub-Archivist of the Vatican Library by Pope Leo XIII in 1883 at the recommendation of Cardinal Hergenröther. This tribute to his memory will be appreciated in a special manner by the educational world, for Denifle's services in the cause of the history of education were monumental. His work on the Universities of Europe, "Die Entstehung der Universitäten des Mittelalters bis 1400," did for that subject what his profound study of Luther and Lutheranism accomplished in dispelling the gross errors and misrepresentations of which the Reformer's admirers were guilty. The "Chartularium" of the University of Paris still ranks as the most profound and erudite study of any medieval institution of learning.

INVESTITURE OF COLLEGE PRESIDENT

On December 10, the Right Rev. Monsignor John J. Tierney, D.D., President of Mount St. Mary's College, Emmitsburg, Md., was invested as a Domestic Prelate. The ceremony of investiture was performed by the Right Rev. John J. Monaghan, D.D., Bishop of Wilmington, Del., assisted by the Very Rev. E. R. Dyer, S.S., of St. Mary's Seminary, Baltimore, Md., and the Rev. Joseph E. Hanselman, S.J., of Woodstock, Md. The papal brief was read by the Rev. P. J. Gallagher of Mount St. Mary's. After the investiture Monsignor Tierney celebrated Solemn High Mass. The sermon was delivered by the Rev. J. L. Morrissey, of St. Johnsville, N. Y., an alumnus of the college. A reunion of the former students of Monsignor Tierney took place on the occasion.

CATHOLIC SCHOOLS IN FRANCE

An encouraging word on the present educational situation in France was spoken by M. René Bazin, the famous Catholic writer, in a lecture delivered in London on December 3. His subject was "La Renaissance Religieuse en France a l'heure présente." Of the schools he said: "All over France free schools, 'écoles libres', have been built and are being maintained by the Church out of the alms of the faithful. In these the children receive sound religious instruction. The clergy are indefatigable in their zeal. Cardinal Amette, a few months ago, told an abbé that he was going to send him as curé to a certain village. "But, your Eminence, there is no church in the place," said the abbé. "Precisely, but you will build one in time," rejoined the Cardinal. "But there is no presbytery." "Never mind; you will live in lodgings." The abbé's astonishment was complete when he heard that there was not even a congregation. "It is precisely to get that, that I am sending you," said the Cardinal. The curé went, provided with a portable altar. He hired rooms, in the best of which he put up the altar, and then nailed a notice to the door saying that Mass would be at eight o'clock. Now he has a church, a school, and a fervent congregation."

TRINITY COLLEGE NOTES

Mid-Year examinations in the week of January 19-26 closed the first semester of Trinity College. On January 28 the annual retreat for the students began under the direction of the Rev. D. J. Quinn, S. J., of New York and will be concluded on Saturday, February 1, with General Communion.

Recent gifts to the College are a series of Curtis and Cameron prints of the Quest of the Holy Grail; a hundred and fifty volumes, mainly English literature, but including the Catholic Encyclopedia bound in full morocco; and for the Chapel an exquisitely wrought gold ciborium, a memorial of two deceased benefactors, and several pairs of candelabra, one set, heavily plated with gold, being fine specimens of metallic art.

IMPORTANT CASE FOR CATHOLICS

A case involving the question of parental rights in respect to children is shortly to come before the Supreme Court of the State of Colorado, and its decision will be followed with more than local interest. Four years ago a certain Patrick Flannery was left after his wife's death with three small children, one of them an infant. He placed the two older children in St. Clara's orphanage, where they have been since cared for, and the youngest, following the advice of the Sisters who could not take the child, he entrusted to a neighboring woman, agreeing to pay $7.50 a month for its care. He faithfully paid for the maintenance of the three children. When taken ill and conscious of his own approaching death he made arrangements for the placing of his baby with the other children at St. Clara's. Before the transfer took place, however, Mr. Flannery died. The woman who boarded the child refused to give it up, and when the matter was brought by Flannery's brother and administrator into the local court the judge supported her in refusing to part with the child, saying that he considered only the child's physical welfare. The woman had confessed that neither she nor her husband practised any religion whatever. The case will now be carried to the higher courts.

DEATH OF DOCTOR GUERIN

The Most Rev. Archbishop James E. Quigley, and the Rt. Rev. Bishop Alexander McGavick, of Chicago; the Rt. Rev. Bishop Edmund M. Dunne, of Peoria, many prominent clergymen and representatives of almost every profession of the city attended the funeral on January 6 of the late Doctor John Guerin, a well-known physician and member of the Board of Education of Chicago. Dr. Guerin was the oldest member of the Board of Education and had served on it since 1905. He was a native of Limerick, Ireland, and came with his parents to this country when eleven years of age. His boyhood was passed in Malone, New York, where he received his elementary education. He studied also for a time in Montreal. He graduated from the State Normal School in Albany and taught in the public schools before going to Chicago in 1865. In the latter place he became connected with the teaching staff of St. Mary's of the Lake College as professor and disciplinarian. Dr. Guerin later turned to the study of medicine and graduated from the Rush Medical College in 1868.

Having been successively appointed by three mayors of Chicago to the School Board, Dr. Guerin filled the office with an earnestness and a capability that was often publicly commended. He strove untiringly to promote the efficiency of the school system and to eliminate everything that in his judgment tended to interfere with the fundamental instruction and training the common schools were designed to give. Many fitting tributes were paid to his memory by the press of the city whose interests he faithfully served.

FORMER COMMISSIONER VALENTINE CONDEMNED

The Committee appointed by the House of Representatives to investigate the Indian Office has in its report vigorously condemned the administration of former Commissioner Valentine. The latter will be remembered for his order forbidding the use of the religious garb and insignia in the Government Indian schools, which was directed against the Catholic teachers, and which precipitated the "Religious Garb Contro-

versy." The Committee reported as follows: "This Committee finds, and the evidence clearly shows:

"That Commissioner Valentine has deliberately disregarded, evaded and violated in a flagrant manner both the letter and the spirit of the civil-service law, and that in connection therewith he has caused the improper expenditure of public funds.

"That Commissioner Valentine has caused the suspension and removal from the service, on false and groundless charges, of the general superintendent of logging in the Indian service, against the public service, and that as one of the means of procuring the removal of this competent and faithful employee Commissioner Valentine transferred him from a position in which the commissioner and his subordinates recognized that he had rendered invaluable service to the Government and to the Indians and into other positions, the duties of which the commissioner believed said employee could not properly perform.

"That Commissioner Valentine has not only been a party to a gross violation of the law against the introduction of intoxicating liquor into the Indian country, but has himself been guilty of a criminal violation of this law by introducing and disposing of intoxicating liquor on an Indian reservation.

"That Commissioner Valentine has retained in the service and promoted to a higher position an official against whom charges of drunkenness and other scandalous misconduct bringing the public service into disrepute, have been made and fully proved.

"That to a large extent moneys appropriated for the Indian service have been illegally and extravagantly expended under Mr. Valentine's administration, and that plans for the organization of Indian forestry work upon an economical basis, as recommended by experienced officials, have been disapproved by Mr. Valentine and more expensive and less effective plans, as suggested by new and inexperienced subordinates, have been adopted.

"That the condition of the Indian service under Mr.

Valentine, as shown by the testimony of the witnesses introduced on behalf of the Indian Office, is, at least in those branches to which the Committee's investigation has thus far extended, one of inefficiency and disorganization."

NEWS ITEMS

The new compulsory continuation school for girls at Berlin will give six hours of instruction weekly, one-fourth of which will be given to courses dealing with "education for the home."

Of the million dollars spent by the city of Stockholm, Sweden, for its school system last year, $5,800 was for domestic science, $17,500 for school lunches, $5,400 for school physicians, and $2,400 for the dental clinic.

Instruction in elementary mining is recommended by the British Board of Education for schools in mining districts. It is suggested that such instruction can be most effectively given, not in separate and detached lessons, but in connection with the regular school subjects.

In urging the need of vocational training, the Indiana commission on industrial and agricultural education estimates that there are fully 25,000 boys and girls in that State between the ages of 14 and 16 who have not secured adequate preparation for life work in the schools and are now working at jobs which hold no promise of future competence or advancement.

Nearly two thousand titles of books and articles on children appear in the "Bibliography of Child Study, 1910-11," compiled by the library of Clark University and just issued for free distribution by the United States Bureau of Education. Such topics of current interest as infant mortality, eugenics, open-air schools, medical inspection, sex education, and vocational training are included in the titles listed.

There is an "Oriental Institute" for languages at Naples, Italy, with an attendance of 460. Seventy-eight students are taking Arabic, 16 Turkish, 32 Persian, 68 Amharic (the court language of Abyssinia), 85 Chinese, 63 modern Greek, 81 Albanian, and 80 Japanese. Some of the students pursue two or more of these languages concurrently.

Ancient farm-houses have been gathered from all parts of Denmark and placed in the grounds of the famous Danish National Academy at Lyngby, with a view to educating the people in their national history. There are galleries filled with old furniture, antique coaches, hearses that belonged to the different guilds, with their funeral trappings, and other interesting relics of the past.

Boys appear to be slightly healthier than girls in Japan, but the girls have better eyesight. According to official reports covering medical inspection of nearly 2,000,000 children in the public elementary schools, 47.7 per cent of the boys had strong constitutions, 47.4 per cent medium, and 4.9 per cent weak; of the girls, 42.7 per cent had strong constitutions, 51.2 per cent medium, and 6.1 per cent weak. Another test was on the strength of the spinal column: 95.1 per cent of the boys had a perfect spinal column and 4.9 per cent defective; 92.2 per cent of the girls were perfect in this respect and 5.9 per cent defective. In eyesight, on the contrary, only 86.9 per cent of the boys were normal, as compared with 90.3 per cent of the girls.

The city of Breslau, Germany, has a new "school museum," where the best things in educational progress are shown for the benefit of the public. On the first floor are exhibits of school architecture, school furnishings, hygiene and statistics, mathematics, physics and chemistry, and a testing room for scientific apparatus used in the school. On the second floor are busts of well-known educators of the past—Comenius, Pestalozzi, Diesterweg, and Froebel; exhibits showing the teaching of religion, history, language, geography, astronomy, natural history and industrial economics, and the library.

Above are the exhibits of manual training and domestic science; of the auxiliary schools, kindergarten, and instruction of the blind; of drawing, singing, and physical training; and a large hall containing examples of school work from Germany and other lands. The Breslau school museum is one of fifteen permanent educational expositions established in the German Empire since 1904.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES.

The Life of John Henry Cardinal Newman based on his private journals and correspondence, Wilfrid Ward, New York, Longmans, Green & Company, 1912, 2 Vols., Vol. I, pp. 654; Vol. II, pp. 627.

The life of Cardinal Newman by Wilfrid Ward has been before the English-speaking world for a year. It has been warmly welcomed by a number of thoughtful readers. In spite of the hurry and bustle in which thinking men of our time are involved, they have frequently put everything else aside to read the more than twelve hundred pages of this biography. The memory of the Cardinal and of what he stood for would explain the purchase of the volume by men who have passed beyond middle life, but we must look elsewhere for the source of that power which has held them in spite of pressing obligations in many directions to the perusal of a work of this length.

The name of Wilfrid Ward is sufficient guarantee for the style, but the work has more than this to charm and to hold the reader. Newman is allowed to speak for himself, and he reveals himself in his letters to his friends with a simplicity and a completeness which was not possible to him in any other way. His sensitiveness and reserve of manner kept many of those who had the privilege of meeting him from knowing him. Even to the younger members of his own community he found it exceedingly difficult to convey his attitude of mind toward them; while these young men, on their part, were withheld from speech by their very love and admiration for the man. This is brought out explicitly in the chapter on the English Oratory: "A curious instance of Newman's difficulty in bridging the apparent separation between himself and younger members of the community, where there was in reality nothing but affectionate feeling on both sides, was related to me by Father Philip Gordon. He told me that after some weeks, during which he and Newman met daily without a word, when

he was wondering as to the cause of what appeared to be a real breach between them, the Father Superior one morning put into his hand the following note:

"'My dearest Brother:—

"'It is strange to write to you and write about nothing; but such is my fate just now and for some time, that, since I have nothing to say to you, I must either be silent or unreasonable.

"'Many is the time I have stood over the fire at breakfast and looked at you at Recreation, hunting for something to talk about. The song says that "love cannot live on flowers": not so, yet it requires material, if not for sustenance, at least for display—and I have fancied, too, that younger and lighter minds could not, if they would, care much for one who has had so much to wear him down.

"'All blessings come on you, my dear Brother—in proportion to my waning.

"'Ever yours affectionately,

"'John H. Newman.'"

Newman's exquisite sense of the fitness of things was responsible for many years of acute suffering. If the volumes before us contained nothing else than the revelation of all that Newman suffered from contact with natures out of tune with his own, and with a world that was too busy thinking about itself and its own affairs to pay any attention to the inward drama that was taking place in his sensitive soul, they would be treasured by psychologists and by all students of human nature, but their appeal is much wider than this.

It is axiomatic to-day that we cannot understand anything until we have traced the history of its becoming. And it would be difficult to get a clearer understanding of the history of English thought on matters of religion and science for half a century, beginning with 1830, than may be had by reviewing their development from Newman's standpoint. His early studies in Church History enabled him to calculate the direction of movements of thought which were then in so incipient a stage as to escape the notice of the many. The effects of the Oxford Movement, in which he was for a time the central

figure, have not yet disappeared from the Anglican Church, and though the history of this movement has frequently been written it will be read with new interest from Newman's private letters.

Many a reader will study this work with a sympathetic interest if for no other reason than that it reveals in so striking a manner the difficulties which a highly developed mind at middle age finds in so radical a change as that implied in passing from Anglicanism into the bosom of the Catholic Church. Priests, bishops and laity who had been born Catholics felt themselves strangers to Newman's frame of mind and held aloof from him. When they did not adopt this course, their misconceptions of him and of his motives often keenly hurt him. Newman, on his part, for some years found it difficult or quite impossible to get in touch with the attitude of many of his new coreligionists, but in the end we find him turning to them for sympathy and support. These very difficulties served to bring out the deep-seated changes brought about in Newman by his conversion and make his sense of rest in the truths of Christianity and his unwavering faith in the Church appear to advantage.

Every student of Catholic education in the English-speaking world will study with interest and profit the history of Newman's connection with the Catholic University in Ireland. Even though the project ultimately failed to realize the great hopes which Newman entertained for it, nevertheless, we retain as a priceless heritage Newman's ideas of the nature and scope of a Catholic University and its relations to modern life and thought. In our scant literature on education his essays will always hold an important place. While the Idea of a University and his other educational essays are familiar, the student will read them with renewed interest after a perusal of the life of this illustrious educator. Looking back to this remote beginning of the present scientific movement, one can hardly fail to be impressed with the keen insight which Newman had into coming events, nor shall we ever cease to regret that the religious-minded men of his time were unable to share his convictions and to follow his counsel. "The purely scientific aspect of the 'liberal' movement had, in his opinion,

to be respectfully considered and Christianized. Even the direct secularist anti-clerical and irreligious aspect of the movement, which really drew its inspiration from anti-religious assumptions, was best counteracted not by mere repression but by universal training, at once religious and scientific. The Queen's Colleges excluded theology. Dr. Cullen seemed to dread freedom for science. Newman planned a university in which theology and science alike should be free and flourishing." He had a clear vision of the necessity of a great Catholic University for the English-speaking world, and he devoted his scholarship and learning for six years to the attempt to create such an institution. The time and the place were not favorable; however, he lived to see the project take shape in the Catholic University of America.

Newman's interest in the university grew out of his belief that Catholic faith could not be safeguarded against the rising tide of disbelief by any attempt to keep undesirable literature from the hands of believers; safety, to his mind, was attainable only through a mastery of the growing sciences by religious-minded men who could train up youth to examine unflinchingly the theories and findings of science in all its aspects. "The reason which led me to take part in the establishment of the university was," he said in an unpublished address of 1858, "the wish . . . to strengthen the defences, in a day of great danger, of the Christian religion." His answer to Agnosticism was not to consist in following their lead step by step and offering them a formal reply, "but by the concrete exhibition of a counter-ideal of the true philosophy of life and knowledge." This ideal was to be embodied in the Catholic University. "As the Agnostic ideal was fostered by the system followed in the Queen's Colleges informed by the spirit of the modern intellectual world, so must its opposite be fostered by a really efficient Catholic University animated by the spirit of Catholicism. The former excludes religion from the lecture-room as being concerned with the unknowable, and banishes definite theology as tending to obscurantism. It concentrates the imagination on the advance of the positive sciences as the one inspiring goal of the searched-for knowledge. The ideal Catholic University, on the other hand, upholds and recognizes

the Catholic Church—'the concrete representative of things invisible,'—and treats as unquestionable the relation of theological science to reality, while, at the same time, its devotion to the secular sciences and recognition of their independence in their own sphere should be equally thorough and ungrudging. The alleged obscurantism of theology is thus disproved by visible facts. *Solvitur ambulando.*"

This ideal Newman sought to realize, and in his lectures and sermons he strove to create an understanding and a sympathy for it. How his heart would rejoice were he privileged to live in the Catholic University of America to-day and there find that what he failed to accomplish in Dublin in 1854 is a blessed reality in Washington in 1913. In his first University sermon at Dublin he writes "Some persons will say that I am thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something, and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified in the same persons. I want to destroy that diversity of centers which puts everything into confusion by creating a contrariety of influences. I wish the same spots and the same individuals to be at once oracles of philosopy and shrines of devotion. . . . I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual."

This biography has many claims to a place in every Catholic school. It sets before teachers and pupils a model that will be of the greatest service to the more talented in preserving faith and freedom in the presence of difficulties peculiar to our day. The English is of a high order and cannot fail to improve the language of the school. It sheds a clear beam of light on historical movements which it is of the greatest consequence that our Catholic teachers and pupils should rightly understand. It puts in a very forcible manner many of the great fundamental principles of Catholic education and can scarcely fail to bring conviction to pupil and teacher alike of

the value and even the necessity of blending religion intimately with all departments of human knowledge.

Thomas Edward Shields.

The Communion of Saints, Charles F. McGinnis, Ph. D., S. T. L., St. Louis, B. Herder, 1912, pp. xxiv + 394.

An introduction of ten pages from the pen of the Most Reverend John Ireland adds no little to the value of this book. We quote from its closing page: "'The Communion of the Saints' calls for deep and serious study—so important the place it holds in the Christian faith, so rich its fruitage in Christian life. Hence the value to religious literature of the book I now present to the reading public. . . . It is an instructive and timely book. As none other that I know of it provides us with a comprehensive and scholarly exposition of 'The Communion of the Saints.' The doctrine of the Church is stated in precise and unmistakable terms. Equivocations of words, from which this doctrine has suffered, are cleared away: subterfuges under which opposition has taken refuge are effectively put aside. Argument from reason and common sense mingled with argument from Scripture and Tradition in explanation and defense. Nor is the aesthetic side of the doctrine lightly passed over. Cullings, too, from history and dramatic descriptions of local sceneries abound—investing every chapter with vivid life-coloring, adding to the more serious themes the charm of the imagination, so as to make the perusal of the whole volume a task no less agreeable than it is illuminating and instructive."

The scope of the work may best be seen from its brief Table of Contents: The book is divided into two parts; the first part deals with Invocation and Intercession, under the following headings, Worship and Adoration, Invocation—the Church Militant, Intercession—the Church Suffering: the existence of Purgatory, Suffrages for the Dead, The Blessed Virgin our Mediatrix, the Martyrs, the Angels; the second part, Veneration of Saints, is treated under the following heads, The Veneration of Holy Relics, The Worship of Sacred Images, The Canonization of Saints, Pilgrimages and Shrines, Festivals, Stations, Litanies.

Modern psychology is beginning to reveal to us the laws of imitation and the overwhelmingly important role which they play in the educative process. In the light of this scientific doctrine the Catholic doctrine of the Communion of Saints is clothed with a new interest for all teachers whether Catholic or not. Through her saints, the Church presents to her children models of every Christian perfection, nor are these models allowed to remain for them mere abstractions. They are brought into the life of the child as living, breathing personalities. Nor does the Church content herself with merely introducing the children to her saints, but renders her work effective by developing the bonds of love and confidence between the child and the model which he is to imitate. She appeals to his senses through images and statues, she lays hold of his imagination in her festivals and ceremonials, she quickens his heart in supplication and in thanksgiving. What wonder, then, that educators, particularly Catholic educators, are just now turning with eagerness to a renewed study of the way in which the Catholic Church promotes the holiness of her children through the doctrine and practices of the Communion of Saints.

THOMAS EDWARD SHIELDS.

Thoughts of a Catholic Anatomist, Thomas Dwight, M. D., LL. D., New York, Longmans, Green & Company, 1911, pp. vii + 243, $1 net.

This little volume deserves to be much better known to priests, teachers and non-Catholics. Dr. Dwight was for many years Parkman Professor of Anatomy at Harvard. His eminence in his chosen field of science in no way interfered with his Catholic ideals or his sincere and simple faith in the teachings of the Catholic Church. Lives such as his and Pasteur's afford the best argument in dealing with the large number of semi-educated scientists who seem to believe that there is a glaring conflict between the findings of science and the doctrines of the Church.

The purpose which the author sought to attain in the preparation of this book is clearly set forth in the author's words. "If I be not mistaken, there is more or less curiosity on the part of those outside the Church to know what Catholics of

education, especially those who themselves have worked in science, think in their own hearts of the dogmas of the Church on the one hand and of the assertions of modern science on the other. Are not Catholics guilty of dishonesty in appearing to subscribe to beliefs which they do not sincerely hold and which fail to accord with what is accepted by the public as science? The suspicion is perhaps not unnatural, especially on the part of those whose ideas of Catholics are distorted by the misrepresentations of centuries. It may be, too, that this suspicion is somewhat strengthened by the very natural unwillingness of men to wear their hearts upon their sleeve, to tell their most secret solemn thoughts in the market-place.

"It is often said by those outside the Church that they cannot see how a Catholic can be a man of science, and conversely how a man of science can be a Catholic. Indeed, I fear there are many poorly instructed Catholics who are very much of the same opinion. It may be that it is my duty, on account of the position I have the honor to hold, to give to both of these classes such poor help as I can. It is many years since I began this book, which I have thrown aside again and again. Apart from the difficulty of finding time for the work, it seemed impossible to do it to my own satisfaction and to say anything which has not been better said. While I fear that the last objection still holds good, yet I hope that this little book may fall into hands which have not held the better ones. It is just possible that some of those who have been my pupils during the twenty-seven years of my professorship may be interested in the views as mine. Should that be the case, I am sure that I need not tell them that this discussion is meant above all to be an honest one."

The charming style, the brief, clear expositions of fundamental truths, contained in this little volume merit for it a place in the working library of the scientist and of the Catholic educator.

Thomas Edward Shields.

Literature, a lecture by John Henry Cardinal Newman, Edited with Notes and Studies, by Gilbert J. Garraghan, S. J., New York, Schwartz, Firwin & Fauss, 1912, pp. vii + 109.

This is a step in the right direction. Newman's lecture on literature is reprinted from "The Idea of a University Defined and Illustrated: I., In nine Discourses delivered to the Catholics of Dublin; II., in occasional lectures and essays addressed to the members of the Catholic University by John Henry Cardinal Newman." It is one of the most valuable as well as most fascinating contributions to the study of literature cantained in the English language. Coming, as it does, from one of the greatest masters of English prose, its statements are authoritative, but it needs the weight of no authority, the charm of the style cannot fail to reach and hold the attention of the student of English, whether young or old.

The formal studies which accompany this essay will aid the young student in gaining a correct appreciation of its literary values. Too frequently our schools follow the lead of non-Catholic schools in their choice of topics in the English course. There is no excuse, however, for Catholic or non-Catholic to neglect the study of Cardinal Newman from the standpoint of literature. Of course Catholics have a thousand additional reasons for cultivating a taste for Newman.

THOMAS EDWARD SHIELDS.

La Jeune Sibérienne, Xavier de Maistre, Edited with Introduction, Notes, Questions in French, Exercises, and Vocabulary, by Charles Wesley Robson, A. B., Boston, Ginn & Company, 1912, pp. ix + 138.

A convenient little volume for the student of French. The text, vocabulary and notes will enable the student almost to dispense with the help of a teacher. We quote from the Preface: "The notes aim to furnish such information as is needed for a clear understanding of the story, and a review of the principles of grammar exemplified in the text. Translations of difficult passages will generally be found in the vocabulary. The material for conversation in French, necessarily brief from lack of space, will at least give the pupil something definite to prepare outside of the class. It is assumed that the teacher will supplement this material with much work of his own. The sentences in English for translation into French are

framed to illustrate the principles of grammar stated in the notes. The vocabulary is intended to be complete and suited to the needs of beginners in translating French. To save the pupil's time, the idioms are generally listed under two key-words instead of one."

THOMAS EDWARD SHIELDS.

The Friendship of Christ, Robert Hugh Benson, New York, Longmans, Green & Company, 1912, pp. ix + 167.

This book throws into readable form the subject-matter of a series of sermons delivered in Rome in 1911 by the gifted author. It is divided into three parts. Part I, Christ in the Interior Soul, is dealt with in four chapters: 1, The Friendship of Christ (General); 2, The Friendship of Christ (Interior); 3, The Purgative Way; 4, The Illuminative Way. Part II contains: 1, Christ in the Eucharist; 2, Christ in the Church; 3, Christ in the Priest; 4, Christ in the Saint; 5, Christ in the Sinner; 6, Christ in the Average Man; 7, Christ in the Sufferer. Part III is developed in two chapters: 1, Christ Our Friend Crucified; 2, Christ Our Friend Vindicated.

From the above titles, no difficulty will be experienced in anticipating the doctrinal and devotional matter contained in the volume, but the freshness of presentation and charm of style will make these old familiar truths live again for the average reader and will gain for them a ready admittance to the hearts of the young.

THOMAS EDWARD SHIELDS.

Agricultural Education in the Public Schools, A Study of Its Development with Particular Reference to the Agencies Concerned, Benjamin M. Davis, Chicago, The University of Chicago Press, 1912, pp. viii + 163.

The growth of Agricultural education in the United States has been very marked during the past few years. The national government and the various state legislatures are annually encouraging this movement by appropriation of public funds. As a consequence, there is an ever-increasing demand for teachers properly equipped to give instruction in agriculture

in our elementary and secondary schools. This movement has also given rise to many other educational problems, notable among which is that of adjusting this new form of education to our stereotyped programs. To all who are interested in this problem from a professional standpoint, Professor Davis's work will prove very acceptable and very helpful. The treatment is objective throughout. Facts are grouped so as to give a broad perspective of the movement, making clear its direction as well as its strength.

THOMAS EDWARD SHIELDS.

Current Educational Activities; a Report upon Education throughout the World: being the 1911 volume of "The Annals of Educational Progress," by John Palmer Garber, Ph. D., Lippincott's Educational Series, Vol. IX, Philadelphia. J. B. Lippincott Company, 1912.

All the great cultural, scientific, and social movements have an undeniable effect on education and in them the teacher is obviously interested, but after they have been made known, along with those which pertain strictly to the educational sphere, the pertinent questions for the teacher are, What is their immediate or prospective relation to school work? and, What attitude should be taken towards them? The purpose of the Educational Annals, of which this is the second volume, is to "give each year to all friends of education a general perspective of the purpose and place in our educational plan, and the probable influence upon it, of some of the important events and movements of the year that may have a more or less direct bearing upon educational progress." The author has a broad and commendable purpose, and a wide scope, for his work is a "Report upon Education throughout the World."

From the informational viewpoint the book has considerable value. It culls from the important reviews and publications excerpts of articles on questions of interest in 1911 and groups them under chapters on Recreation; Defectives and Physical Education; Developments Directly Affecting the Public Schools, the Various Types of Public Schools, the Higher Institutions of Learning; Matters Affecting the Emoluments

and Professional Standing of Teachers; Social Problems; Civil and Political Problems; Foreign Educational Interests; Meetings; Education in the States. The general trend of educational thought can thus be seen in the citations and in the discussions which are occasionally introduced. In such a wide field, however, and in recounting so much of varied importance, the work is simply that of an annals. Outside of the introduction the author seldom attempts to indicate the great world or national movements, or to show the importance of one activity over another, but this is perhaps more than should be expected of the annalist.

For Catholics who are interested in these general movements and important educational questions the book has serious shortcomings. The developments which are directly "affecting the various types of public schools," in so far as they affect schools where religion is taught, have not been noted. Under "Private Schools," where it would appear that the author might place parish schools and academies, one citation is from a "well-written article" by Professor Nelson A. Jackson in the December number of *Education* and follows: "In this article he refers particularly to private schools of a secondary grade, with special reference to the boarding schools. And he does not include 'the small select school whose numbers are limited to 15 or 20, and conducted by one or two persons. These cannot properly be considered schools, but only large homes where instruction is given. Neither do I include those schools which are conducted primarily for the purpose of giving instruction in church dogmas; for such are not in accord with the true idea of educational advancement. I wish to consider only those institutions which are truly American in character and ideals.'" After admitting the fact of the stability of the private school, and attributing to it what will appear to many as peculiar functions in caring for the child whose parents are too busy to rear it, the orphan, the unfortunate children of divorced couples, etc., he avows that some of these "problems" are beyond the solution of the public school. "I am in no wise criticising the public school," he says, "far be it from me to do that. It is doing a noble work, and is constantly improving

and widening its influence. It is the bulwark of our republic." Dr. Garber, after having accepted the first statement, does both his readers and Professor Jackson a service by adding this latter one. The Professor's unqualified admiration for the public school will help in appreciating his critical acumen in regard to other institutions, for many believe that the school in which Dogmas are taught, whether in this country, England, Germany or elsewhere, is also "doing a noble work, and is constantly improving and widening its influence. It is the bulwark of our republic."

In the chapter on Meetings no reference is made to the 1911 meeting of the Catholic Educational Association, its departments or sections, or of the meetings of other religious associations whose activities in the educational world are followed with as much interest as the movements for a "Sane Fourth of July," the "Extermination of the House-Fly," the "Boy Scouts," etc., all of which are here remembered.

The Fool of God, a Historical Novel, Andrew Klarmann, A. M., New York, Frederick Pustet & Company, 1912, pp. 533, $1.50 net.

The Woman Hater, John Alexander Hugh Cameron, New York, Christian Press Association, 1912, pp. 297.

The Teacher's Companion, Brother De Sales, M. A., New York, Benziger Brothers, pp. 204, $1.00 net.

Fine and Industrial Arts in Elementary Schools, Walter Sargent, Boston, Ginn & Company, 1912, pp. 132.

The Everyday Primer, Part I, Florence Holbrook, Chicago, Ainsworth & Company, 1912, pp. 57.

Opera Stories, Henry L. Mason, Boston, 1911, pp. 112, paper, 50c.

PATRICK J. MCCORMICK.

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FEELING AND MENTAL DEVELOPMENT

II

However widely cognition and feeling may differ from each other in nature, psychology shows them to be inseparably united in the production of all habits whether of thought or of action. Moreover, as was pointed out in the preceding instalment of this article, the pleasurable or painful quality of the affective state determines, in the long run, whether or not the repetition of an act shall issue in the formation of a habit. The evidence there outlined justified us in deducing the still wider conclusion that *the presence in consciousness of appropriate feeling is indispensable to mental assimilation.*

The proper employment of feeling is, therefore, of the utmost consequence in all departments of the art of teaching: it is the first requisite for the attainment of motor skill in the arts and crafts; upon it depends the growth of the apperception masses necessary to the acquisition of truth in the various sciences; by its skillful employment, the teacher may build up in her pupils habits of faith and convert the purity and idealism of childhood into life-long virtues.

The scientific formulation of the relationship between the cognitive and affective states of consciousness is an achievement of recent years. The empirical educational methods of the past groped their way slowly towards this

truth. Instinct has always led the "born teacher" to employ methods which we now see to be justified in the light of this principle. Naturally, we are not surprised to find that Christ's teaching anticipated the truth with which we are here dealing, for who else shall ever know human nature as he did?

When we turn from Christ to educators who have no higher guidance than human intelligence, we look in vain for a consistent embodiment of this principle in the methods of teaching which they employ. Even in our own day, notwithstanding the developments of psychology and the scientific formulation of the educational principles which rest upon a proper understanding of the relationship of thought to feeling in mental development, we still look in vain in our schools and universities for a consistent embodiment of this principle in the methods employed.

This should not surprise any one. The formulation of truths in the field of pure science naturally precedes the employment of these same truths in the practical arts. The existence of electricity was known long before we were able to employ it in the many ways which now seem so essential a part of the conveniences of living. In the present instance, the psychologist has made his contribution; it remains for the educator to reconstruct the art of teaching in the light of the established psychological doctrines. The task here is endless.

In spite of all that has been accomplished, it is generally supposed that we are still only in the beginning of the practical developments which must result from the applications of electricity. In like manner, in the field of education, it might be said, that we have still to make a beginning in adjusting the art of teaching to the role which feeling plays in mental development. But if we lift up our eyes from the work of man's hand, and contemplate the method of teaching employed by the Holy

Spirit in the organic teaching activities of the Catholic Church, we shall find the perfect embodiment of the principle which we have here been considering. Indeed, the vitality of the Church's teaching, judged by mere human standards and apart from the supernatural influence of Divine grace, would seem to depend in no small measure upon the way in which the Church in her organic teaching utilizes feeling in implanting and developing in the minds of men the germs of the great spiritual truths of which she is the Divinely appointed guardian and teacher.

If successful achievement constitutes a valid claim upon the attention of all who are engaged upon similar enterprises, then Catholic and non-Catholic educators alike may be expected to examine the principles upon which the Church's method rests. Where other agencies have found it difficult to transmit from generation to generation mere human knowledge, truths lying well within the grasp of the human intellect and achieved through human experience, the Church has not only succeeded in transmitting a body of revealed truth in its integrity, but she has made this truth, which lies beyond the grasp of the human intellect, fruitful in the lives of each successive generation of her children. She has made supernatural truth exert a dominant influence in moulding the thoughts of men and in controlling their strongest passions.

The importance which the Church attaches to the proper utilization of feeling may be seen in every phase of her teaching activities. For the purpose of illustration, however, we will confine our attention here to the use which she makes of feeling in the administration of her sacraments. She teaches that her seven sacraments were founded by Christ as seven channels of Divine grace through which her children receive assistance from on high for the building up of supernatural virtues and

for the development of Christian character. But, at the same time, she employs the sacraments as educational agencies for implanting in the souls of her children, in each of the great epochs of human feeling, the germs of those Divine truths which are necessary for the safe guidance of men through this world of darkness unto the portals of eternal life.

The first few years of the child's life are lived out under the control of instinct and are occupied mainly in the building up of suitable adjustments to his physical environment. When, towards the end of this period, in his seventh or eighth year, the great puzzling outer world begins to awaken his intelligence and to fill it with questioning wonder, at a time when fundamental principles are for him still shrouded in obscurity and when they seem to his untrained eye to blend into their opposites like the colors in the sunset sky, the Church leads him into the confessional and with loving kindness helps him to read his riddles.

She teaches him that it is not in instinct nor in the impulses of passion, but in the will of God, that he must henceforth find the norm of his conduct. She teaches him that, no matter what may be the allurements of sense, or the advice of companions, all conduct that conforms to the will of God is right and that only such conduct leads to happiness here and to heaven hereafter, while all conduct that conflicts with the Divine will leads to wretchedness in this life and to eternal misery hereafter. At a time when the strange rapture of beauty is beginning to disturb his awakening soul, she equips him for its pursuit by teaching him that the secret of beauty is found in all that harmonizes with the mantle of beauty with which God has clothed every work of His hands. Finally, at the outset of his quest for truth, she impresses upon him that that only is true which is in agreement with the truth which God has embodied in His creation or which

He has revealed through His Prophets, and His Divine Son, and which He proclaims through the living voice of His Church. Whatever fails in such agreement, however plausible its seeming, she teaches him to distrust. With this three-fold standard engraved upon his young heart, while he is in his first glow of joyous wonder over the revelation that is being unrolled before him of goodness, beauty and truth, the Church sends him out to conquer his world.

A little later, race instincts which foreshadow the great drama of human life begin to make themselves felt. The dawning of emotions and passions whose meaning is still obscure to the child begin to trouble the quiet of his soul. At this juncture the Church leads him to the Communion rail, and in the midst of flowers, lights and music, accompanied by all the joy that breathes in her ritual, she teaches him the great lesson of love for Jesus and for fellow-man. She teaches him that this love is the key to the world of emotion and passion that is beginning to stir the depths of his soul, and she impresses upon him in a way that he will never forget that all love that harmonizes with the love of God and of fellow-man, all love that is founded on truth and justice and that is permeated with generous self-sacrifice, leads to joy and gladness; whereas all love that ignores the rights of others and the welfare of society, all love that is blinded by selfishness and is out of harmony with the love of God leads to wretchedness here and eternal misery hereafter. The Church calls upon the parents and friends of the child to join with her in filling his soul, on the happy occasion of his First Holy Communion, with such joy and sweetness that in the stress of the storms of temptation and passion about to break over him he may be induced to return again and again to the Sacred Banquet and there renew in the love of Jesus Christ, his strength for the combat.

When the instincts of chivalry are in their first glow and when they are beginning to manifest themselves in the boy's willingness to fight for his honor and for the honor and welfare of his father and mother, of his home and country, the Church leads him to the altar and in the joy of Pentecost renewed she teaches him that while it is manly to fight for one's honor and for the honor of one's home, and honorable to die for one's country, that there rests upon him a still higher obligation to fight for the honor of his Heavenly Father and to die, if need be, for the truths of the Heavenly Kingdom into which he was born by baptism and in which he is continually nourished by the love of Jesus Christ.

Few things possess value for the child unless they are shared by the members of the home group. During adolescence the bonds of this solidarity are gradually dissolved, and when maturity arrives the young man and the young woman are brought face to face with life. They are called upon to perform their parts in the world and to make their contributions to the welfare of the race. If race instincts are strong in them, and in their hearts the cry for husband or wife and children is louder and clearer than any other call, the Church blesses them and in her nuptial Mass, while pouring out upon them her sympathy and her joy, she engraves upon their minds, filled with enthusiasm and lofty ideals, and upon their hearts overflowing with love, the lessons which they will need in making their many sacrifices so that they shall be two in one flesh and that they may bring into the world children, and educate them for the Kingdom of Heaven.

When race instinct stirs to their depths the hearts of the father and the mother and fills them to overflowing with joy because a child is born to them, the Church brings the child to the baptismal font and in the presence of the rejoicing parents she claims this newly born babe for the realms of eternal light. Hand and foot, eye and ear and

tongue and budding wisdom are all dedicated to the service of God and to the higher life of the soul. The Evil One and his machinations are banished; the fetters of sin and of a material world, through the power of Christ, are stricken from the child's soul, and the Heavenly Father is called upon again and again to protect with loving kindness and to nourish with the food of heavenly wisdom the soul that is just beginning its earthly career.

Joy is the dominant tone of the ritual of the baptismal ceremony. Hope and joy and eternal life are promised in the name and through the merits of Jesus Christ. While the babe is being regenerated through the saving waters of baptism, while Divine grace is being infused into his soul, the Church, through her baptismal ceremony, with its symbolism and the lessons of its ritual, implants in the hearts of the parents the great fundamental truths that must guide them in their efforts to bring up the child to a life of virtue and to train his feet to walk in the ways of the Lord.

If, on the other hand, as maturity approaches the call to a higher life is heard, and if the tide of youthful ardor should turn towards wider fields of action, if the heart of the young man or the young woman should be drawn towards a closer union with the Saviour and Redeemer of the world, the Church leads these chosen souls into her sanctuary and shows them how their lives may be rendered enduringly helpful, by being interwoven with the lives of their fellows in religious organizations that work unceasingly for the lifting of the race to higher spiritual levels.

To such of her sons as feel themselves called to share more intimately the priesthood of Jesus Christ and to be the bearers of succor to those who labor and are heavily burdened, the Church offers the sacrament of Holy Orders. And in each and every case, whether in the

ceremony of the religious profession or in the conferring of Holy Orders, the ritual of the Church breathes solemn joy. The Church on these occasions appeals to all that is best in the candidate, and in his soul, glowing with zeal and enthusiasm, she implants the great fundamental truths that must guide and support him throughout all the coming years of labor and of patient endurance.

When death calls a child of the Church to his reward, she is by his side to close his senses to the sights and sounds of this world and to open to him the portals of that larger life to which there shall be no end. In his heart, stirred by deep emotions arising from thoughts of the coming change, she induces peace and confidence by causing the love of Christ to dominate all other feelings and emotions. Nor does she fail to lay hold of the opportunity offered to develop in the hearts of relatives and friends, softened by grief and sympathy, the great fundamental truth that we are all in this world but as wayfarers and as children far from home and that one day, in the not distant future, all standards of value will be reduced to one.

In the administration of her sacraments the Church takes advantage of the seven great epochs of feeling and emotion in human life, but she does not limit her employment of feeling to these epochs. In her work of prevention and of cure of the moral ills to which flesh is heir no less than in the upbuilding of the Christian life, she constantly calls to her aid the effective co-operation of human emotions.

During the violent upheaval of passion that often characterizes the period of adolescence she urges her children to frequently approach the sacraments of Penance and Holy Eucharist. In the former, forgiveness of sin is not to be had without contrition, and the efforts of the skilled confessor are brought into play to arouse and develop in the soul of the penitent this purify-

ing and strengthening emotion. The thought is directed away from self; the sex emotion is calmed and brought under control not by direct attack but by diverting the attention to the sufferings of Jesus Christ through which atonement is made, and by flooding the soul with sympathy and with love for the Redeemer. The work begun in the confessional is completed at the altar, where the attention is held by Christ in the sacrament of His love and where the earthly love of the struggling child is lifted up and purified.

Penance and Holy Eucharist are not alone for youth. Through their use, through the graces they confer, and through the feelings and emotions which are called into play by their reception, husbands and wives are preserved in the bonds of mutual love; the family is saved and the union created by the sacrament of Matrimony is secured in its perpetuity; nor are the priest and the religious left without the frequent aid which the Church offers to all who struggle for sanctity through the frequent granting of her sacramental graces, and the purification and elevation of the emotions which are made the invariable concomitants of Penance and Holy Eucharist.

The principles governing the employment of feeling and emotion in character-building and in the training of the cognitive powers which have been securely established in psychology and fruitfully employed by the Church should stimulate all educators, but more particularly those who devote their lives to the perfecting of Catholic education, to revise current methods. These principles should constitute the norm of every method which is employed by the teachers or embodied in the texts that are placed in the hands of pupils.

THOMAS EDWARD SHIELDS.

THE CATECHISM IN HISTORY

Conclusion

A. A UNIFORM CATECHISM

The want of a uniform catechism for the whole Catholic world had been repeatedly felt and the expressions from different quarters as to its desirability and advantages finally crystallized in the Vatican Council, when a "*Schema constitutionis de parvo catechismo*" was presented to the Fathers.

It was proposed to prepare, on the pattern of Bellarmine's catechism, a new manual that should be uniform for the whole of Christendom. After it had been definitely drawn up and approved, it was to be translated into various languages. The bishops were to be left free to add, in an appendix, various questions and answers on topics deemed necessary or worthy of special treatment owing to local needs and circumstances; the text itself of the catechism, however, was to remain unaltered.

The proposal was thoroughly discussed by forty-one members of the Council, and the fullest liberty was allowed for the expression of divergent opinions. Various reasons were alleged as militating against the desirability or the advantages of the undertaking. It was pointed out that differences of educational standards, differences in nationalities, differences in natural abilities, always noticeable among a given group of children, would prove to be so many stumbling blocks in the way of success. It was also insisted that the freedom of bishops throughout the world to draw up a catechism in accordance with the needs and requirements of their diocese would be seriously curtailed.

On the other side many and weighty reasons were set forth in favor of a uniform catechism. It would be an

easy means to render secure the unity of doctrine throughout the world, while, it was pointed out, errors might more easily creep into a diocesan catechism. Uniformity in teaching could also be more easily attained, and is very much needed in our day when parents and children so readily change their abode, moving about from place to place, and from one country to another. Besides, the catechism would gain in authority in the eyes of the people if it were put before them in the name of the episcopate of the whole Catholic world.

After a thorough debate on these various drawbacks and benefits as presented to the Council, several amendments to the original proposals were adopted; not only Bellarmine's but also other catechisms should be consulted before the final draft of the new catechism should be made. The bishops throughout the world were to be allowed to make additions to the body of the catechism itself, and not merely in an appendix, provided, however, that such additions were clearly indicated by a change in type. Lastly, the translations into various languages need not be literal renderings, but should be faithful to the meaning of the original.

When the Vatican Council came to an abrupt end, nothing further was done in the matter of drawing up and publishing this uniform catechism.

The subject was seemingly lost sight of for some time, until Pope Pius X revived it in his letter of June 14, 1905, to Cardinal Respighi, Vicar of Rome: "The necessity of providing in as far as possible for the religious instruction of the young has led us to have printed a catechism which clearly explains the rudiments of Holy Faith and those Divine Truths to which the life of every Christian should be conformed.

"Therefore, having had examined many of the texts in use in the dioceses of Italy, it seemed to us opportune to adopt with slight changes the text for many years ap-

proved by the Bishops of Piedmont, of Liguria, of Lombardy, of Emelia and of Tuscany. The use of this text will be obligatory for public and private instruction in the Diocese of Rome and in all others of the Roman Province, and we trust that all other dioceses will adopt it and thus have one text, at least for all Italy, which is a universal desire."[1]

Thus far, however, small progress seems to have been made in this direction, and new catechisms continue to appear from the pens of bishops and priests. While they are approved and recommended, few are authoritatively prescribed by ecclesiastical authority for use in a given diocese, province or country.

Whether a uniform catechism for the whole Catholic world will ever be adopted, is problematical; while it is very certain that nothing but a definite order from Rome can bring it about.

B. A NEW METHOD

In the meantime a new impetus has been given to the teaching of the catechism not only by the frequent exhortations of Pope Pius X and many bishops throughout the world, but also by the progress in modern pedagogy.

While it is universally recognized that a good catechism is of great didactic value; while, after the example of the early Church, we must hold fast to the old formulas expressed in the Creed, the Decalog, the Sacraments, the Lord's Prayer, not only for the sake of doctrinal accuracy but also to facilitate the memorizing by the children of those essentials which, clinging to them, will exert their influence in later life; while a zealous teacher, a well-trained catechist, can work wonders even with a poor manual at his disposal; yet, with the advance made in all

[1]This catechism has appeared in an English translation by Bp. Byrne of Nashville, and is published by Pustet & Co.

branches of secular learning, new methods in the teaching of the catechism also seemed to be called for. Hence, some years since experienced catechists in Southern Germany struck out in a new direction. Granting that dissatisfaction more or less general with existing catechisms is an undeniable fact, they sought to discover the reasons, and found that:

1. With our crowded school curriculum the time that can be devoted to catechization is as a rule very limited; as a consequence, the abundance of matter embraced by most catechisms compels superficial treatment on the part of the teacher, preventing the children from getting an exhaustive insight into their faith, its dogmas and its duties.

2. The language of most catechisms as a rule is too abstract, not childlike enough, and therefore unnecessarily hard to grasp.

3. In strong contrast with all other branches of learning in the common school, the catechism goes from the abstract to the concrete, from the general concept to the particular notion, while we are so constituted by nature that all knowledge is primarily acquired by gradual progress from the concrete, the singular, to the abstract, the universal.

The two latter indictments were also leveled against many catechists, who, instead of striving to correct the shortcomings of the book at their disposal, merely aggravated them by their ill-considered teaching methods.

To remove these handicaps in a matter of such far-reaching importance as religious instruction, the protagonists of the new movement championed the "psychological method." The latter was also known as the "Stieglitz method," from its chief exponent, or as the "Munich method," because it originated among the members of the Society of Catechists of Munich, whose official

organ, the *Katechetische Blätter,* became the ablest expounder of the new theory.

The method is in strict accordance with well-known and firmly established laws of psychology, and in so far it is unimpeachable. Yet, it may be, and it was at times, carried to excess by over-enthusiastic supporters, e. g., when, in the endeavor to use none but childlike language, all definitions were summarily done away with.

But thorough discussion has cleared the atmosphere and has more sharply defined the real issues. Numerous followers have gradually been gained for the new method, not only in Germany and Austria, but all over the Catholic world.

Those who have followed the movement have had ample reason to rejoice at the good it has effected. It has led to to a searching inquiry into actual conditions; it has been the means of stimulating widespread and vigorous interest in catechetical work; it has induced successful teachers to give publicity to the results attained and the means used to attain them. Not the least benefit that has been derived from it is the general demand for the more thorough training of catechists; priests and religious as well as lay people. In the presence of the forces of unbelief at work in modern society, in the presence of the progress made in pedagogy, the general desire for instruction, and the baleful influence exerted to the detriment of religion by half-educated Catholics and highly educated pagans, too serious attention cannot be given to an up-to-date training for this important office; a training that will enable the catechists, not only to develop the mind, but to form the heart and train the will of his charges, thus preparing them effectively to weather the storms of unbelief, doubt and passion.

Yet, a slavish imitation of profane pedagogics is not to be thought of or countenanced in catechization. The end which the latter has in view, is totally different from the

goal aimed at by secular learning. The latter is intent on developing the mind along scientific or utilitarian lines exclusively. Catechization aims at the things of eternity: it aims at tracing out man's conduct here on earth as a means to reach his true and final destiny beyond the grave. Hence, the exclusive use of the psychological method, however advantageous when profane branches of learning are concerned, is inadequate for the teaching of religion, the permanent acquisition of its principal tenets, and the lifelong guidance they are intended to provide. The psychological method must go hand in hand with and rely on the old traditional catechism.

Its abstract terminology need not frighten us overmuch, since it is largely unavoidable, inherent in the subject matter itself; and no branch of human knowledge is altogether free from technical terms. The very fact that the catechism has stood the test of centuries is an argument in its favor that is not to be lightly thrown out of court, the more so since a harmonious blending of the old and the new offers no insuperable obstacles.

The other advantages of the historical catechism are many: its terse, concise statements are, from a psychological viewpoint, well calculated to impress themselves upon the mind, and to remain fixed therein, while a long explanation would scarcely leave any traces after a comparatively short lapse of time.

A fairly complete survey of the whole Christian Doctrine could scarcely be given unless the salient truths were summarized as they are in the historical catechism. Without it as a guide too much leeway would be left to individual tastes and opinions, and in practice the teaching of the faith, the whole faith, would suffer greatly.

The unity and purity of doctrine are more easily secured by the historical catechism. Involuntary misstatements, unconscious errors on the part of the catechists are obviated by the set statements of the catechism, its clear, succinct answers to short questions.

Experience teaches how even in old age the formulas of the catechism remain fast in the memory: when many explanations have completely faded from the mind, those lapidary expressions continue to stand out in relief, can be quoted to give an account of the faith that is in us, and are a continual source of strength and edification.

Uncompromising protagonists of the psychological method are sometimes heard to justify their opposition to the historical catechism by an appeal to the New Testment, and the teaching of Our Lord, given in parables and similitudes. Doing away with the catechism altogether, they would return to the original Gospel method.

But they overlook the fact that their contention is wholly one-sided. Christ did teach in parables; yet, even then He often summarized the teaching in a clear-cut formula. But how many of his doctrines are stated without any verbal ornamentation, without any appeal to the imagination or to concrete illustration! Witness the Beatitudes; the doctrine of matrimony, the institution of the Holy Eucharist, of Confession, the necessity of baptism, etc. In the writings of the Apostles we find many figures of speech, many apt illustrations of abstract verities, and no one uses them to better effect in driving home a truth than St. Paul. Yet, witness his dogmatical, and even sometimes intricate and blunt doctrinal teachings in his letter to the Romans, although they were still "novices" in the faith, and most of them, presumably, as little schooled in book-learning as our children of to-day.

Whether the historical catechism is destined to give way to a newer elementary manual of religion, is largely a matter of speculation. But the weight of argument as well as of precedent seems to be largely in favor of its retention. That it can and should undergo ceaseless improvements, as it has undergone them in the past, is beyond cavil. And so is the old principle, that the letter killeth, while the spirit giveth life. Even the most

methodical book is a lifeless thing, especially to the child-mind. The teacher must infuse into it life and power that shall animate the pupil, thrill the responsive chords in his mind and heart, and enkindle there love and enthusiasm for the living realities of the unseen world. The Protestant principle that the Bible is the only source and guide of faith is both a theological and a pedagogical error. The Catholic Church has ever maintained that hers is the living teaching office by divine prerogative; and with that principle kept steadily in mind, well trained catechists can impress for their use all the advantages of the psychological method, can do effective work even with a less perfect catechism, and need not theorize about the doubtful benefits to be derived from its abolition.

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Moline, Ills.

THE OLDEST AND LATEST BATTLE-FIELD OF THE WORLD.

Much more than a thousand years before Christ the eyes of the world were fixed on the same narrow stretch of water which has riveted attention for months past. Then the war was on the eastern shore; now it is on the western. Troy was the goal of eager warriors in olden days; Constantinople to-day. Likely too there are wives and mothers now saying as Penelope did of her Odysseus: "With an evil fate it was that Odysseus went hence in the hollow ship to see that evil Ilios, never to be named." "Kakoilios," not Ilios, was the name it went by to the folks at home. Your wars are the best teachers of geography, and it is a happy coincidence that, while we are renewing our acquaintance with the modern battle-field or learning of it now for the first time, we have at hand in Dr. Leaf's *"Troy, A Study in Homeric Geography,"* a detailed account of the famous old battle-field, a field for the magnitude of the struggle and the importance of the issue, perhaps the oldest, as it certainly is the best remembered in the annals and literature of man.

It was one of the traditional jokes of Greek literature to describe a man carrying around a brick as a sample of the house he was bent on selling. With a modern archaeologist a brick is a serious matter. Agassiz is said to have built up a fish from a bone, and archaeologists are performing similar wonders with the debris of centuries ago. When Schliemann cut a trench through the hill of Hissarlik in the Troad, he laid bare a cross-section of many civilizations, revealed perhaps ten cities, one upon another, and incidentally inaugurated the era of shovel and pick, instruments which are remaking the first chapters of all our histories. Dr. Leaf has gone over the ruins of Troy in person; has made a thorough

study of Schliemann's and Dörpfeld's excavations, and with the help of pictures and plans he rebuilds from the dust-heaps of time the more than seven cities which honored the scene of Homer's story.

This part of Dr. Leaf's work can be found elsewhere but not in the clear and concise way in which he has set it forth. In no other book, however, can one find Homer's accuracy of observation so fully demonstrated. That Homer was a realist, that he took his information fresh and straight from nature, is evident enough to the casual reader. As a rule his pictures do not strike one as conventional. Andromache's bright smiling eyes showing through the mist of tears, the newly turned furrow growing dark behind the ploughman. Hera with a smile on her lips and a frown in her eyes, the angered lion drawing its brow into wrinkled folds or lashing its flanks in rising fury, the sea in all its phases, the all-day snow-storm when the winds are lulled to sleep, the brief joys and never-ceasing tears of life, thousands of such scenes in Homer's wonderful books give ample evidence that he sketched from life. His habit, however, of making use of recurring lines, so necessary in recitation, so obtrusive in reading, and the fixity of many epithets are likely to leave the impression of conventionality. If anyone has a notion that Homeric adjectives are transplanted from a dictionary or are the current and worn coin of constant literary handling, it would be well for him to read Dr. Leaf on Troy. Tennyson takes liberty with the botany of many-fountained Ida; Homer is accurate. Shakespeare betrays an ignorance of Hamlet's Denmark; Homer gives an exact picture of Hector's Troy. "So far as Homer's epithets go, then, we may say that all are justifiable by the remains, and some strikingly characteristic." "At some time a Greek poet saw the crocus and hyacinth on Ida with his own eyes, and put them into verse—of that there can be no doubt."

Such are Dr. Leaf's conclusions, and he is not exuberant nor over-exultant, but severely scientific throughout.

HELP TO TEACHERS OF HOMER.

Exultation would not have been amiss. When Byron placed himself where the mountains "look on Marathon and Marathon looks on the sea," the memories of the spot thrilled him. "Standing on the Persians' grave, he could not deem himself a slave." Dr. Leaf does not permit the luxury of emotion which would have been the natural impulse of a poet, of a teacher, too, we might add. Dr. Leaf's Troy has some "sweetness and light" for the heavy, gloomy class-room. Not indeed by adding to the already fabulous geography of Asia Minor, whither the harassed school-boy relegates most of the towns, and ruins and mountains of the classic page, not by dragging memories, alas, too much burdened now, through the hair-lines and smudges and stars and dots and diamond print of ancient maps. Not so will the teacher profit by Dr. Leaf's book. Its contact with the pupil will be indirect through the teacher's enthusiasm. He will be able to exact of his students of Homer a more energetic attempt to realize in their imaginations as well as minds the full meaning of the poet's words. "One thing at least," says Dr. Leaf of the life and death of Hector, "has passed for me beyond all doubt; that the poet who wrote those lines (XXII Iliad) either knew the scene himself, or was following in careful detail a predecessor who had put into living words a tradition founded on real fighting in this very place." The exact verification of Achilles' gruesome dragging of the fallen Hector will give some realism to Homer, although for drill and mastery Jebb's study of the art of this fighting ("Introduction to Homer") will be more interesting and more profitable than Dr. Leaf's geography. The art of Homer

should be the student's stable food; all else is condiment.

In another way too Dr. Leaf should help Homeric teachers. His reconstruction of Troy is excellent, but that has been done before, though not so clearly or so briefly. His reconstruction of the antecedents of the Iliad from half-a-hundred lines of the Trojan catalog, and from short, widely separated passages, is a wonderful and fascinating piece of work. Troy was the market-place of early commerce, the exchange where West and South met and bartered with North and East. The Greeks were jealous of this early monopoly and trust. Troy had preempted one of earth's best natural resources. Still today is the Dardanelles reminiscent in name and in fact of Troy's early greatness. Nations long after Dardanus want monopoly of the Dardanelles. Dr. Leaf's study of the Trojan Catalog shows Troy as the hub of the commercial universe, and its allies arranged themselves along four radii, four spokes of the hub, the first lay N. W., the second E. N. E., the third E., the fourth S. It had been noted before that the nations in the Catalog grouped themselves regularly for convenience of recitation as it was thought. Dr. Leaf has shown a new reason for the grouping and by the help of a list of allies, beginning at Troy and ending in each case at the remotest of Troy's marts of trade, he unfolds a panorama of prehistoric commerce.

Scarcely more than fifty lines of the Iliad are enough to yield under Dr. Leaf's skilful hand the first of two preliminary chapters to Homer's poem, and seventy-five lines in fifteen different passages from nine books of the Iliad enable him to construct a second introductory chapter to the Iliad. The first might have been called the "Monopoly of Troy;" the second is called by the author, the "Great Foray" of Achilles. On that raid was captured the daughter of Apollo's priest whose restoration to her father becomes the occasion of the

"Iliad." Homer was not writing a history. He began where the interest began, but he knew the events which led up to the quarrel. He did not see fit to narrate them in full. They form the consistent back-ground of the poem, showing themselves here and there in a few lines and now built up by Dr. Leaf into one picture of what preceded the wrath of Achilles at the siege of Troy. By the way, Dr. Leaf forbids us to speak of the "siege of Troy." He has given good reasons to show that it was more in the nature of a blockade, and not a perfect one at that.

AN ARGUMENT FOR THE UNITY OF HOMER.

There is another fact about Dr. Leaf's book which makes its publication significant. Andrew Lang shortly before his lamented death read the proofs, and that staunch defender of Homeric unity "scribbled," as Dr. Leaf states, using a term which readers of Lang's handwriting will appreciate, "Why you are *plus royaliste que le roi.*" It is small wonder Lang was enthusiastic. Dr. Leaf had been his chief antagonist and here he had gone and written a work which supplemented and confirmed Lang's last work on Homer and marked a profound modification of Dr. Leaf's theories. Seymour (Life in the Homeric Age, 1908), in a complete study of all departments of Homeric life came to the cautious and negative conclusion that there was no inconsistency in the picture offered by the poet. Lang (*Homer and His Age,* 1906) had defended the thesis that Homer was a poet of one age and one civilization. In the case, for example, of burial customs the poet, it was held, represented a stage for which there appeared no justification in history. Lang postulated its existence on the evidence of the poems, and now comes Dr. Leaf confirming Lang's assertion. Dörpfeld has discovered in Leucas, which in Dr. Leaf's opinion is now convincingly proved to be the

Homeric Ithaca, a graveyard of the type described in Homer and not found in any other period of history.

But what gave especial pleasure, no doubt, to Lang, was the general conclusion of Dr. Leaf's book. He has shown that the geography of Homer is consistent with itself, is true to the facts as we know them from nature and history, and represents a certain space of time in the world's annals, before which or after which that geography could not have been so described. Dr. Leaf is not yet fully converted to the unity of Homer. For one, however, who has all his life attacked Homeric unity his admissions are most significant. He now recognizes, the "story of a real war, handed down in a full, if not continuous narrative," leaving "less room for the introduction of outside material by subsequent poets than he was at one time inclined to believe." He believes indeed still in many poets, but their "material" is "all approximately of the same age" and the "developments" are "concurrent." He is still worried about the "inconsistency of the wall" but concedes that "in any case large room must be left for the imagination of the poet." That is refreshing news, and if Dr. Leaf will now go on and give some room to the art of a poet whose aim is to give an interesting fight, rather than give a surveyor's topographical chart, he will not be worried any more by the wall than by the scores of supernumerary Trojans and Achaians, sacrificed to the needs of a war story.

If Homer's geography was as bad as Shakespeare's and his botany as incorrect as Tennyson's flora of Asia Minor, it would not in our opinion destroy in the least the unity of Homer. The dividers of Homer have believed him patched up like a crazy-quilt from separate songs, or fattened up from one original poem by various accretions in snow-ball fashion or have held with Prof. Gilbert Murray that he has evaporated down to his

present state from a previous fluid condition. Dr. Leaf does not seem to wish to decide between these theories, as may be seen from the words already quoted, but he certainly has limited the time very much within which these various processes took place. We believe the day is almost at hand in which the whole world will see that the time and place of Homer's poems must be still further restricted and will admit that they were patched up, grown up and boiled down within the period of one poet's life-time and within the narrow compass of one brain.

In the meanwhile the remarkable consistency of Homeric geography as shown by Dr. Leaf, not simply in one long passage, where consistency was to be looked for, but in widely scattered passages, in epithets, allusions, passing references, brief descriptions, strange coincidences, ought to give pause to the few prominent critics that still persist in error. Like Dr. Leaf with his wall, they are obsessed with some test or other. One of the latest tests, the presence and absence of the augment, has been recently (*Classical Philology,* Oct. 1912) dissected and cast aside by Professor Shewan's pitiless and accurate logic. Other tests from abstract nouns and patronymics have been dealt with by Professor Scott in the *American Journal of Philology* and *Classical Philology.* Well may Professor Shewan say (*Classical Review,* Dec., 1912) that we are "getting on." It will be hard to convince and convert those already affected with the virus of some test, but Dr. Leaf's work and the general tendency of modern criticism may prevent further backslidings. "Oh if all these tests would bring like results," sighed Professor Gildersleeve not long ago. He may be tempted to reiterate that sigh, if he compares what Dr. Bolling writes in the latest number of his *American Journal of Philology,* with a conclusion which Dr. Leaf comes to in his latest book. "That the combat of Sarpedon the

Lycian and Tlepolemos the Heraklid must belong to the latest additions to the Iliad, hardly requires discussion." Bechtel and Robert have given Dr. Bolling this positive assurance. Perhaps Dr. Leaf's geographical test which leads to precisely the opposite conclusion may lessen the confidence born of linguistic tests. Dr. Leaf finds the Catalog one of the oldest additions to the Iliad and in the light of his discoveries declares: "It is not without a meaning that the one leader whom Sarpedon fights hand to hand before his final duel with Patroklus is Tlepolemus, the chief of the Rhodians. Tlepolemus is killed—Lykia defeats Rhodes for a time but Sarpedon falls before Patroklus—the final triumph is for the Achaians." We hope Dr. Leaf will "get on" further and follow the recent prominent converts to Homeric unity, seen in Germany.

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TEACHERS' PROFESSIONAL READING

In any profession not to progress means to go back. Nowhere is this more noticeable than in teaching, where every day different theories, systems, and methods are being tried and adopted or discarded. We would not have a very high opinion of a doctor who never attended a clinic or read a medical journal, nor of a lawyer who did not know the latest decisions of the courts; yet we teachers are too often satisfied with subscribing to a cheap pedagogical magazine that will give us just enough ideas and "wrinkles" to carry us through the school year. To-day the market is being flooded with educational literature of all kinds and grades. There is hardly a college that has not its chair of Pedagogy and its professors are each expounding a theory of education all their own. With so many prophets, one must learn to discriminate between the true and the false. In order to be able to do this, Catholic teachers should read Catholic authors on educational and pedagogical matters.

The best way to keep in touch with the live issues of the day and the latest developments in educational thought and theory is by means of the current literature on the subject. By this I mean the magazines. I arbitrarily divide the educational magazines into two classes,—Pedagogical and Educational.

In the class Pedagogical I place those magazines and journals that emphasize the art of teaching; the magazines of plans, methods, and devices, that supply the tools of the craft. These are useful and necessary to a teacher. She needs methods and devices, they are her stock in trade. As Professor Horne so aptly puts it in his "Philosophy of Education,"—"The study of method in teaching, is but the study of the best way of doing what must be done in some way; and the use of method

is seeing that the subject matter taught is realized in the experience of the pupil." These pedagogical magazines tell us of the methods in teaching that others have found successful. They recount others' experiences to serve as signs and signals for the new and inexperienced in the art. But the wise teacher will soon learn that what is one person's success may prove another's failure, for she must learn to note the effect and results of new methods and devices upon her pupils, and to remember that the method is not the teacher. The proper use of method is only learned and understood by daily and yearly experience in actual teaching. All the devices in the world are unavailable if the teacher has not the rock foundation of sound pedagogical and psychological principles to stand upon. The pedagogical magazine that a teacher has found most helpful is the one for her to subscribe to and a mention or recommendation of any particular one has no place in this article. This class of magazine supplies only to a limited extent the professional reading a progressive teacher needs. By professional reading I mean that which is closely allied to one's vocation but which lifts one out of the grooves of daily duties and habits.

By Educational magazines I mean those which treat of principles, theories, and different phases of education. These contain purely professional reading, and by reading a good educational magazine one becomes familiar with current thoughts, movements, and reforms in the educational world, for its contributors are generally the ablest and foremost educators of the day. Nothing will help to keep a person abreast of the times better than a good magazine, for, as Dr. Pace has stated, "Education at any given time expresses the dominant ideas in philosophy, religion, and science."

It is in this sort of reading that the Catholic teacher needs to see her way; to be able to distinguish the false

prophet from the true. Amid so much sounding brass and tinkling cymbal of innovation and reform it is necessary to hold fast to the dominant principle of the Great Teacher,—that man was not created for this world alone; —to remember that the child is more than "the bundle of habits," "bundle of instincts," or "bundle of impulses" we so often hear him termed. A teacher must keep her eyes focused, her ears attuned, and her soul open to receive and perceive the truth. To do this she must read with authority,—the authority of the Church, and remember that the Church will "always have the last word on all subjects and controversies," and that word is Truth.

St. Francis de Sales has said that science is the eighth sacrament. Cannot we say this of the science of pedagogy when we consider that the education of the masses is looked upon as a cure-all for many of the ills of our modern life. And in the administration of this sacrament who should be, as she ever has been, more to the front than the Catholic Church? Emanating from the educational department of the Catholic University we now have a representative educational review. Our leading Catholic magazines are constantly devoting more space to educational topics. So there is no dearth of educational literature written by, and for, Catholics. It has been said that Henry Barnard's "American Journal of Education" constitutes an encyclopedia of facts, arguments and practical methods. The same will be said in days to come of THE CATHOLIC EDUCATIONAL REVIEW. And while Barnard's magazine was practically the work and ideas of one man, THE REVIEW embodies the thoughts of the leading Catholic educators and thinkers of our day. The *Catholic University Bulletin* was for years the organ of the University on educational topics, but since THE REVIEW has come into existence it devotes its pages largely to other themes. *The Catholic World* occasionally

contains articles of interest to teachers. *America* devotes at least a column a week to educational topics, and *The Catholic Mind* has many numbers that are excellent, such as "The Moral Training of Children," etc.

Turning now to books on educational subjects, we meet with more difficulties. Judging from my own experience as an average teacher of limited means, I would say that these difficulties are many. The small library of educational books by Catholic authors I have so far accumulated is the result of careful selection and earnest search. There are many books on educational subjects written by Catholics, but they are not easy of access. Our public libraries contain very few and are slow to add more as they claim that Catholic books are rarely called for, which is lamentably too true. Few book stores carry Catholic books in stock, for the same reason; and ordering from publishers at times proves very unsatisfactory, for one does not always wish to purchase a book, knowing only the title, which too often proves misleading. To help some who, like myself, are interested in the matter of elementary education, I will try to explain the scope of the few educational books that have interested and proved beneficial to me.

If one is not familiar with the history of education, I know of no better starting point for professional reading. As Munroe says in the introduction to his History of Education, "We need to acquire the facts concerning educational practices of the past to develop an ability to interpret that experience in order to guide our own practice; in order to exercise judgment in estimating the relations existing between various theories and corresponding practices; and, above all, to obtain a conception of the meaning, nature, process, and purpose of education that will lift us above the narrow prejudices, the restricted outlook, the foibles, and the petty trials of the average school-room, and afford us the fundamentals of

an everlasting faith as broad as human nature and as deep as the life of the race."

We also study the history of education in order, as Dr. Pace says, "To distinguish the constant elements in education from those that are variable," or to interpret the movements and practices of the present in terms of the past. In urging a reading of the subject from a Catholic standpoint, I do not mean the history of what Catholics, exclusively, have done in the educational world, which of course is a wide subject in itself, but rather the history of education in general, written by Catholics, from a Catholic point of view, so that we may know in reading that the truth will not be perverted nor suppressed as it is in many of the histories that we now have written by non-Catholics.

Referring to Compayré's "History of Pedagogy," Brother Azarias says: "To us Catholics it is a matter of profound regret that the field of pedagogy in the United States should begin to be cumbered with such briars and thorns. It is our own fault. The past is ours, but we treat it shamefully. We neglect it; we allow our enemies to usurp ground that by every right and title should be ours." The strength of this statement has, happily, been modified in the past few years; and since the appearance of the Catholic Encyclopedia we have a store-house of information and data upon every phase of education. A reading of Dr. Pace's article under "Education" in the Encyclopedia makes one more than ever desirous for him to enlarge his subject into a volume.

In Education: How Old the New, Dr. James J. Walsh has written an admirable book on phases of education in the past that anticipated most of our modern advances. Dr. Walsh confines himself principally to the thirteenth century. He gives us much information as to woman's position and influence in the intellectual world. We are made to realize that the present century is not in the

"foremost files of time" as regards intellectual development and progress; that the nature-study idea is really much older than we think.

"The Pedagogical Truth Library" consists of five papers by Rev. Eugene Magevney, S.J., on "Christian Education in the First Centuries," "Christian Education in the Dark Ages," "The Reformation and Education," "The Jesuits in Education," "Systems and Counter-Systems in Education." These are all comprehensive and well annotated. Father Magevney refutes many of the old-time fallacies against the Church and the propagators of her doctrines.

Brother Azarias touches upon more biographical matter in his "Essays Educational," and "Essays Miscellaneous." He begins with the Cloistral Schools of the fourth century and brings us down to the beginnings of the normal school in the seventeenth. In his pages we meet for the first time many Catholic forerunners of modern educational ideas. These men have been ignored in the current histories of education because of their Catholic faith.

Turning to the scientific aspect of education, we have a much wider choice of reading; and, I am happy to say, it is daily being added to by our ablest writers. "As a science, education is based upon psychology and moral philosophy. Now, anybody knowing the modern drift of these two subjects can easily infer what distorted pedagogical theories may be constructed upon a psychology without the human soul and an ethics without God," wrote Brother Azarias in 1893. Because we are now suffering from many of these distorted pedagogical theories, it behooves the Catholic teacher to select her reading in this field with care.

We look forward to Dr. Shields' "Psychology of Education" appearing in permanent book form and becoming accessible to every Catholic teacher. It is indeed needed, for we have no book by a Catholic on the subject.

"Christian Pedagogy," by Rev. P. A. Halpin, deals with the underlying principles of the subject and, as the author says in his preface, "brings to the fore the old-time saving principles of education." He shows throughout the book that "no education can be anything but a menace to home and country which is divorced from religious training." The book abounds in apt quotations and adaptations from Holy Scripture to fit the subjects treated. Any one interested in the moral and ethical training of children will find much inspiration in "Christian Pedagogy."

A book that came from England in 1911 has a message for every teacher, although its title is limited to "The Education of Catholic Girls." The author is Mother Stuart of the Congregation of the Sacred Heart, and she has much to say on manual training, supervised play, and nature study, that is stimulating and suggestive, though these are by no means the whole range of her subjects. Her theories are expressed in clear, convincing generalities, with enough specific examples to make the reading engrossingly interesting. Throughout the two hundred and fifty pages one feels that the author is bringing home "the unchanging fact that the formation of heart and will and character is the very root of the education of the child." "The Education of Catholic Girls" is a book that will prove a good guide, a wise counselor, and a true friend to those who believe that the foundations of true education must rest upon strong character and trained will.

Another book with somewhat the same title but entirely different context is Dr. Shields' "The Education of Our Girls." This is a discussion of the problem of co-education carried on in an entertaining way that detracts nothing from the seriousness of the issue. The author reaches his conclusion after giving us a variety of opinions and arguments and discussing the subject from the historical,

psychological, and social standpoints, that co-education is neither good nor desirable in the higher education of women. He says: "It is quite evident that no education can be too high or too good for woman. But her education must be a development of all that is best in her nature. An attempt to mold her into the likeness of man must always fail, since their natures differ as profoundly as does their work in the world. All such attempts leave undeveloped in woman those qualities on which her real success depends."

Dr. Shields strikes a keynote for the future in the matter of grading children in the elementary schools. We are beginning to find that grading children by the rule of the three R's is not fair to the child. He says: "It is not improbable that some modification in our present mode of grouping the children would prove advantageous. For instance, the education of the child who is to leave school permanently on the completion of the seventh or eighth grade might well be different in many important respects from the education of the child who contemplates a college or a university career." And would not this grouping lead to a grading according to intelligence which some educators are advocating?

A study of another phase of education by Dr. Shields is found in "The Dullard." This is a comprehensive and sympathetic study of the atypical child from the standpoint of the "child with a soul to save and a life that must be lived out among his fellows." "An attempt is made to show the relationship that exists between individual processes and home duties on the one hand, and the development of the child's mind and character on the other." The problems discussed have some bearing on the treatment of normal children, and a careful reading of the book will help us to sympathize with, and to understand slow and diffident children.

With the tendency of the time to study the child through

the medium of the lower animals it is refreshing and inspiring to read a book written from Dr. Shields' point of view, and I might say, point of vantage. To-day when the study of the backward child, the retardation of pupils, and mental hygiene, are so widely discussed and studied, we are in hopes that Dr. Shields will soon follow up "The Dullard" with another volume giving us more light on the preventative and curative treatment of delinquent children.

A little book that is rarely met with nowadays, and which I was told by one book-dealer was out of print, is "The Child," by Dupanloup. While this book lacks the scientific depth and data we look for in more up-to-date works on the child, a sympathetic reading of it will help any one who has the care of young children. Without the nomenclature of present-day science, the author puts before us in a few words the problems and results that scientific pedagogues are now taking pages to explain. He gives as axiomatic truths the deductions that are now made from psychological experiments. To-day we are only tabulating and proving experimentally what was known empirically a generation ago. To Dupanloup the child is not merely a specimen to be experimented with, and a group of children a result or an average. The child is an individual whom he respects and reveres. He says: "The child is man himself; the depositary of all the gifts, all the hopes, all the dawning powers of humanity. Behold what must be respected!" We need to read books like this to bring us back to the realization that we must train the child to the image and likeness of God.

A small treatise on "Child Study and Education" was written primarily for parents by Mrs. C. E. Burke, but it contains some helpful points for teachers also. The book abounds in references and notes and might be styled a source book.

There have in recent years appeared a great many manuals of pedagogy, written mostly by religious and intended for use in parochial schools. One which is very good as a text book for normal training is written by the Brothers of the Christian Schools and is called "Elements of Pedagogy." It is rather a manual of methods than a study of the science of teaching.

Dr. Shields has just published "The Teachers' Manual of Primary Methods," in which the Church's methods of dealing with the little ones of Christ are set forth.

In reading Catholic authors along the lines of ethical and idealistic principles of education, we find many high and ennobling thoughts for the teacher.

To begin with the best, one should read Cardinal Newman's "Idea of a University," for, as he himself said, "These Discourses are directed to the consideration of the aims and principles of Education." Those who have read Huxley and Spencer will be interested in comparing their ideas of a "liberal education" with his. Also, in reading Newman one is forming a correct literary taste, and is receiving good training in clear and concise reasoning. Throughout the Discourses we find ideas and passages that fit the problems of our present elementary schools.

While the prolific pen of Cardinal Gibbons has given us no specific volume on education, we find much bearing upon the history and other phases of the subject in his "Ambassador of Christ" and "Our Christian Heritage."

Bishop Spalding has given us ten volumes of thoughts and theories on life and education in its broader sense. He discusses "Means and Ends of Education," "The Teacher and the School," "Patriotism and Education," "Women and Education," and a host of other subjects. There is hardly a phase of modern education that Bishop Spalding has not touched upon, considered, and lifted to the realms of the ideal. His style is delightful, his thought

clear, and his arguments convincing. A teacher looking for elevating thoughts and good principles to give to children as memory selections should read his "Aphorisms and Reflections" or the "Spalding Year Book," compiled by Minnie Cowan. This latter is a collection of gems from all of Spalding's works. I never hear a person lauding Grieggs, Gulick, and such writers without urging him or her to read Spalding too. I wish every primary teacher would weigh well the following selection from "The Scope of Public School Education" which is one of the essays in the volume entitled "Means and Ends of Education":

"The educator's great purpose is to help us to believe in what is high and to desire what is good. What is the aim of the primary school if it is not the nutrition of feeling? The child is weak in mind, weak in will, but he is most impressionable. Feeble in thought, he is strong in capability to feel the emotions which are the sap of the tree of moral life. He responds quickly to the appeals of love, tenderness, and sympathy. He is alive to whatever is noble, heroic and venerable. To imagine that you are educating this being of infinite sensibility and impressionability when we do little else than to teach him to read, write, and cipher, is to cherish a delusion. It is not his duty to become a reading, writing, and ciphering machine, but to become a man who believes, hopes, and loves; who holds to sovereign truth, and is swayed by sympathy; who looks up with reverence and awe to the heavens, and hearkens to the call of duty; who has habits of right thinking and well-doing which have become a law unto him, a second nature. And if it be said that we all recognize this to be true, but that it is not the business of the school to help form such a man; that it does its work when it sharpens the wits, I will answer with the words of William von Humboldt: 'Whatever we wish to see introduced into the life of a nation must first be introduced into its schools.' "

It has been said that Spalding's essay on "The Development of Educational Ideas in the Nineteenth Century" is one of the richest contributions to the explanation of our time in the light of the movement of the eighteenth century. In this essay he says:

"The best things—religion and culture, morality and art,—are propagated, and they can be propagated only by those in whom they are a vital power. Hence the teacher should have a liberal education, should make his own the highest faith, the truest knowledge, the purest and most generous love that have thrilled a human heart and brain, and then acquaint himself with the theoretical and practical details of his work." In this essay also are given estimations of Pestalozzi, Herbart, and Froebel that are sympathetic and enlightening. This is an age of books and reading, and the man or woman who does not read soon loses touch with his day and time. Catholics should read books written by Catholics when possible. Amid so many conflicting opinions and theories one must be sure of one's ground, and how can one be sure unless there is authority to lean upon? To first know what the Church teaches on various subjects is a help in forming individual opinions with safety.

The list of professional reading is short and by no means complete, but it will suffice for a beginning, and by keeping in touch with the book reviews in good Catholic magazines one can easily enlarge upon it. I do not mean to infer that the books herein mentioned give the last word, or in every case the best word written upon the subjects they deal with. But I do maintain that a careful study of any and all of them will open up new vistas of thought and opportunity, and will help to a clearer judgment and estimate of the many books which, as teachers in public schools, we are obliged to read.

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SURVEY OF THE FIELD

Sex Enlightenment

The campaign for sex enlightenment in the public schools of the United States still continues. Here and there a reaction is setting in, but for the most part the work is being pushed forward with unabated vigor. The zeal of the propagandists is admirable and their motives, as a rule, are unimpeachable. Juvenile crime, which has been increasing enormously during the past few decades, must be prevented. Diseases entailing the suffering of a lifetime and threatening the extinction of the race are spreading with appalling rapidity among school children. In a crisis of such magnitude it is not to be expected that men and women will content themselves with prolonged academic discussions concerning the ways and means that may properly be employed to stem the tide of evil. It is felt that something must be done, and done quickly, and that almost any blunder is preferable to inaction. We are like dwellers in the valley who, having neglected the dam until it broke, in spite of the repeated warnings of experts and of kindly neighbors, rush wildly to erect temporary barriers to save themselves from the flood.

NEED OF REMEDY

That much of the frantic effort put forth in the movement for the teaching of sex hygiene to school children is destined to prove futile is perhaps to be expected. From the condition, bordering on panic, which has been created in a body of influential and philanthropic men and women in all parts of this country by recent revelations concerning the prevalence of sex disease and the moral conditions prevailing in certain elementary schools, it need surprise no one that much evil should result from the over-hasty adoption of ill-considered measures of relief. However, some good is bound to result from the move-

DANGEROUS REMEDIES

ment. If it does nothing else, it can scarcely fail to awaken the consciences of parents to the urgent need of safeguarding their children from moral contagion and from the ravages of those destructive diseases that follow in the wake of reckless liberty.

NECESSITY OF RELIGION

Many earnest souls who have lost their faith—who have, through their own fault or through the fault of others, ceased to believe in God or in a life beyond the grave—are reaching the conclusion that religion, whether true or not, is absolutely indispensable for the salvation of childhood and youth. They find nowhere outside of religion means adequate for the controlling of sex impulse during the formative years of adolescence.

EFFOTRS OF MEDICAL PROFESSION

But, however clearly we may perceive the necessity of religion to stem the tide of evil that is upon us and to prevent the ravages of vice and disease in the future, we should not, on that account, fail to listen to the teachings of science or to consider the remedies which it has to offer. Nor may it be said of the medical profession that it is shirking its duty in this matter. Doctors are, in fact, largely responsible for the awakening of the public to the dangers which threaten society from the sources under consideration. Medical societies in this and in other countries are devoting prolonged sessions to the consideration of many of the problems growing out of the lack of proper control among children in matters of sex.

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE

The Fourth International Congress on School Hygiene will be held in Buffalo, N. Y., August 25 to 30, 1913. The President of the Congress this year is Charles W. Eliot, President Emeritus of Harvard University, a man who has taken a conspicuous place in the movement for the teaching of sex hygiene in the public schools of the United States. The program for the Congress, we are assured, will deal very largely with the problems growing out of this movement.

The list of Vice-Presidents includes Dr. Welch, of the Johns Hopkins; Dr. Walcott, of the Massachusetts Board of Health; Dr. Jacobi, of Columbia; Dr. Burnham, of Clark; His Eminence, Cardinal Gibbons; Dr. Claxton, U. S. Commissioner of Education; Dr. Finley, President of the College of the City of New York; Mr. Mott, of the Board of Regents of New York; Sir James Grant, M. D., Ottawa; Dr. Troncoso, Chief of the Department of School Hygiene, Mexico; Dr. Blue, Surgeon General, U. S.; Dr. Bracken, of the Minnesota Board of Health; Dr. Draper, Commissioner of Education of New York; Dr. Smith, of Harvard; Dr. Henry, of Johns Hopkins, and President Jordan, of Leland Stanford University. These distinguished men, together with the long list of savants from all parts of the world who have agreed to be present and read papers or take part in the discussions, give abundant assurance that the problems will be dealt with seriously and with all the skill that the highest scientific training affords. The findings of such a body of scholars on a matter of the utmost importance cannot be passed over in silence or be lightly set aside.

SEX EDUCATION IN CATHOLIC SCHOOLS

In the meantime, many people are seeking to ascertain the attitude of the Catholic Church on this matter. It has been noticed that Catholics do not seem to be as zealous as might be expected by advocates of the movement in urging the necessity of sex enlightenment in the elementary schools. When apostles of the movement, animated by the best of intentions, have here and there volunteered their services gratis to lecture on the subject to the teachers and pupils of our Catholic schools, they have been surprised and hurt by the firm, if courteous, refusal which they invariably met with.

It must be obvious to these good people that the refusal on the part of our Catholic schools to listen to

lectures on sex hygiene does not emanate from an undervaluation of purity and self-control among children and youths no less than among adults. The fact of the matter is that the whole question presents itself to Catholics from a totally different point of view. While Catholics can understand the tremendous difficulties met with in the public schools by those who would undertake to protect the morals of the children without the aid of religion, and while they can sympathize with the efforts that are being made; nevertheless, in their own schools, they cannot permit teaching which is contrary to the spirit of the Church and the evil effects of which have been shown by many centuries of experience.

ATTITUDE OF CATHOLICS

Catholic parents feel less anxious than others about the moral training of their children, not that they appreciate morality less, but because they have Catholic schools to which to send their children and they feel perfectly safe in entrusting the moral education of their little ones to the guidance of the Church who has proved herself capable of dealing with these problems under the most trying conditions. The Church brought up children who were models of purity amidst the corruptions of decadent Roman civilization. She tamed the invading savages and preserved them from the contamination of a society that was dying of its own excesses. An obvious reason for the confidence of Catholic parents in the ability of the Church to protect their children from the prevalent vice is found in the success of the work of the Catholic school which rests as an abiding blessing in so many of our homes. If there were no other reward for the generous self-sacrifice involved, the purity and health of the children attending our Catholic schools would abundantly repay the Catholics of the United States for calling into existence and supporting the vast system of Catholic schools.

CATHOLIC INTEREST IN THE PUBLIC SCHOOLS

However contented Catholics may be with the way in which the purity and health of their children are safeguarded in Catholic schools, they cannot afford to be indifferent to the conditions that prevail in the public schools. They are interested, from motives of charity, in the well-being of their neighbors' children. By their taxes, paid year after year, they contribute to the education of these children, and, naturally enough, they are concerned to know the way in which their money is spent and the nature of the results obtained. Moreover, the moral conditions which prevail in the public schools can scarcely fail to affect in some measure the lives of those children who attend Catholic schools. Rigid social barriers no longer separate the Catholic from his non-Catholic fellow-citizen. In business, in the professions, in the social and home life of our people, the Catholic and the non-Catholic mingle freely. And what is true of adults is true, to some extent at least, of the children. Catholic parents should, therefore, interest themselves in everything that makes for the physical and moral welfare of the children attending the public schools.

Religion may not be taught in the public schools. The methods employed by the Church are consequently inadmissible in their entirety, but the question is often asked, "Are not many of the principles which govern the Church's method applicable to the children being brought up under conditions such as those which present themselves in the public schools?" If so, Catholics should be able to contribute helpful elements to the present discussion concerning when and how and by whom sex hygiene should be taught.

It will readily be understood that Catholic schools cannot rest content with the ways and means provided by the public school for the preservation of the morals of

the children. In Catholic schools the main reliance must always be upon religious motives and upon such instrumentalities as the sacraments of Penance and Holy Eucharist, the efficacy of which long experience abundantly attests. But, it is asked, "Why should Catholics refuse to accept whatever is good in the public school methods of dealing with the sex problem, why should they not follow these methods as far as they go, and then supplement them by their own higher means of preservation?" The answer is not far to seek. In the teaching of the Church grace presupposes nature. All natural virtue is good as far as it goes and is gladly accepted by the Church as a basis upon which to rear the structures of supernatural life. Public school teaching in matters of sex hygiene would, therefore, be gladly accepted in Catholic schools if it were believed that it would contribute to natural virtue.

PEDAGOGICAL OBJECTIONS

For many reasons, Catholics are opposed to the prevalent methods of teaching sex hygiene in elementary schools, nor is this opposition confined to Catholics. Many serious objections may be raised against these methods on purely pedagogical grounds.

Catholics have never believed that religion could be banished from the school with impunity. Belief in God and a hereafter must remain the central co-ordinating element in the child's unfolding mental and moral life. If this belief is displaced and secular knowledge built into a self-centered system in the child's mind which has no reference to God, religion cannot be added at the periphery of the child's consciousness. In thus banishing religion we banish morality also. The conviction that the morals of the children could not be preserved in schools from which the teaching of religion was banished, induced Catholics to build up and support a school system of their own. It can scarcely be expected,

RELIGION NECESSARY TO MORALITY

therefore, that Catholics should be hopeful of finding an effective remedy for the present evil in conditions where they believe that no remedy does or can exist.

The Church has always set her face against revealing to children the secrets of sex life. The Catholic instinctively shrinks from placing the burdens of adult life on the conscience of the child. To entrust sex knowledge to a child before his will has sufficient control over his impulses and before his feelings and emotions have developed into habits of virtue, is to subject him to imminent risk of moral disaster. *Knowledge of sex phenomena should be imparted only as it is needed.* A knowledge of sex disorders, of sex diseases and perversions, does not contribute to the well-being of any one, and should be entrusted only to those whose duty it is to remedy these evils. To spread literature on these subjects among the children or among the non-professional is as wicked as it would be to bring infectious diseases into the school for the enlightenment of the children.

DANGEROUS KNOWLEDGE

Where religion is not made the basis of the instruction imparted to the children concerning right conduct, the motives usually urged upon them for controlling their sex impulses are respect for public opinion and the preservation of health. The former motive too frequently results in the practical rule "Don't get caught." Even young people, under the pressure of impulse, readily reach the conclusion that what the public does not know in these matters does not concern it. These convictions lead naturally to the formation of habits of lying and hypocrisy. This motive, therefore, far from preserving the child's purity, ends in perverting his character. Similarly, undue insistence upon the preservation of health as the motive for controlling sex impulses, is likely to end in failure, in lowering the whole moral tone and in delivering youths into the hands of quacks. It has been pointed

HARMFUL MOTIVES

out, time and again, that the knowledge of sex diseases and their ravages which is possessed by medical students fails to prove an effective check upon their passions.

Selfishness and greed are deeply ingrained qualities of the animal part of our nature. A large part of the work of Christian education consists precisely in giving the child control over his selfish impulses. If, now, instead of eradicating these impulses, we were to strengthen them to such an extent that the thought of self-interest and of the preservation of health would furnish sufficient motive for the control of sex impulse, the net result of our work would be a character so cold-blooded and selfish that one can scarcely contemplate it without a shudder. Such characters are a greater menace to society than the weaker characters which lack the power to curb their passions. Contrast the treatment which Our Lord meted out to the Scribes and the Pharisees with that which he gave to Magdalen and the woman taken in sin. Clearly, the motives of respect for public opinion and for personal safety can never prove effective in the formation of Christian character.

POSITIVE METHOD

It may be objected, moreover, that the practice of teaching sex hygiene in the schools is based on the principles of the negative method, whereas the Catholic method is positive. Instead of explaining to the children the meaning of sex functions and the evil consequences towards which indulgence in them leads, the Church bids the child look up to God and to find joy in obeying His commandments. She teaches him that God is ever present with him and that His law must regulate our most secret thoughts no less than our actions. His imagination is helped by carrying a picture of the radiant angel guardian who is ever at his side and whom he is taught to please by the purity of his soul and body. There is no temptation here to resort

NEGATIVE METHOD

POSITIVE METHOD

to concealment, nor is self-love strengthened and brought into the foreground. Purity is taught effectively by keeping before the child's mind the examples of purity set us by Christ and His saints. No one ever yet became pure through the contemplation of impurity and its consequences. The Christian youth achieves the strength necessary for conquest in this field of battle through flight. Here, as elsewhere, the victory rests with those who have learned to avoid the danger. Among the early Christians experience soon taught the lesson that those who needlessly revealed themselves to their persecutors became perverts; only those who took every reasonable precaution to avoid the danger were given the grace of martyrdom. The axiom, "He who loves the danger shall perish therein," applies with no less force to the battle with the flesh. Those who needlessly and wilfully expose themselves to the danger of violating the moral law thereby render themselves guilty of sin. It need surprise no one, therefore, that Catholics hold aloof from the methods of the present propaganda for sex enlightenment.

KNOWLEDGE AND VIRTUE

Underlying the practice of teaching physiology and psychology of sex to children, there lies another deep-seated error: it is that knowledge of itself is capable of producing virtue. This theory has been refuted a thousand times. In spite of the magnificent development of their intellects, many of the leaders of Greek thought sank very low in moral turpitude. Virtue resides in the will and in the emotions and, however necessary knowledge may be to its perfect development, knowledge of itself never did and, from the nature of the case, never can produce virtue. Moreover, it may be easily demonstrated that whenever the intellect is developed out of proportion to the will and to the emotions, there results an arrest of development on the whole affective side of consciousness. There is no enemy more dangerous to

society than the man in whom intellectual power has escaped from the control of heart and will.

NEED OF SYMMETRY

To point out to the child the path that should be followed without securing in him the strength which will enable him to follow it, is to assume the responsibility for his moral failure, it is to inflict upon the child an injury of such magnitude that it is hard to comprehend. His state, transferred to the other world, is akin to the pain of loss in which Catholic theologians recognize the chief element in the suffering of lost souls. Nothing can more effectively destroy the power of production in any line than an excessive knowledge of the worth and technique of the achievement. This truth is well illustrated by Henry James in "The Madonna of the Future." Poor Theobald spent twenty years in studying the masters, only to find at the end of that time, when he undertook to paint his Madonna, that his hand had no power to produce the vision of beauty that haunted his soul. Christ taught that each spiritual truth that is vouchsafed to us must be reduced to practice before the next truth will be entrusted to us. Even in parting, He was constrained to say, "I have many things to say to you, but you cannot bear them now." He illustrates this truth in the parable of the talents, where only those who were faithful over a few things were placed over many. This truth should always be borne in mind by the teacher, but in no phase of her work is it more necessary than in her teaching of morality.

AN ERRONEOUS ASSUMPTION

It is generally assumed by the propagandists of sex enlightenment that the discussion of sex matters has no effect on the emotions of the child before he reaches the age of puberty. This is untrue. Through stimulations of the imagination, sex emotions are frequently aroused in children many years before they reach puberty. The dangers at this time are very grave, for curiosity is strong, the will is undeveloped, and the emo-

tional life of the child is unprepared to deal with the precocious sex impulses which are called into existence through mistaken methods.

SENSE OF SHAME

The sense of shame is nature's protection during those years of childhood and adolescence in which the character is forming and maturing. Catholics regard it as the duty of parents and teachers to protect and develop this sense of shame. Now, speaking of delicate subjects to a group of children, more particularly where both sexes are represented, tends to destroy modesty and to leave the children exposed to many dangers from which they would otherwise enjoy immunity.

It is needless to proceed further with a discussion of the objections which naturally occur to Catholic parents when it is proposed to introduce their pure-minded children to subjects which cannot fail to defile them and to weaken them in the great struggle of life for mastery over themselves.

THE ISSUE TO BE CONSIDERED BY CATHOLICS

Before condemning out of hand what is being attempted for the public schools, common prudence, as well as a sense of fair play, suggests that we seek to ascertain just what it is proposed to do in the matter of sex enlightenment by the leaders of the movement. Catholics may very well refuse to permit these methods to be employed in Catholic schools, but it should be remembered that it is not the needs of the Catholic school population but of the public school children that are calling forth the efforts of these good people. Whether or not the proposed teaching of sex hygiene should replace the teaching based upon religion which is at present given in our Catholic schools is not the question under consideration, but whether this teaching will be serviceable in stemming the tide of crime and disease which is threatening the moral and physical well-being of the public school children of the country.

The English-speaking world owes a debt of gratitude to Dr. Booth, for providing us with an excellent English translation of Foerster's splendid work *Sexualethik und Sexualpädagogik*. The English translation is published under the somewhat misleading title Marriage and the Sex Problem. Dr. Foerster handles the problem of the sex enlightenment of the young from a conservative standpoint. His views are, for the most part, sympathetic to the traditional Catholic attitude. The book has been translated into many languages and has been widely read throughout Europe. Professor Paulsen, of Berlin, spoke of the book in most enthusiastic terms. An external circumstance which adds great weight to the views set forth in this book is found in the fact that while they are the traditional views of the Church the author was not born to them. He, in fact, had to work his way to them from the opposite frontiers of thought. Dr. Booth, who was a pupil and lifelong friend of the author, says:

ETHICS AND PEDAGOGICS OF SEX

"Friederich Wilhelm Foerster was born at Berlin, in 1869, and was brought up in an entirely non-religious atmosphere. On completing his university course, he felt that his education had been too abstract, too academic, and that he was not sufficiently in touch with real life. He was thus led to throw himself into the study of social questions at first hand, not only in Germany, but also in England and America. His sympathies were at first strongly socialistic (he was even imprisoned for the cause), and he remained aloof from all forms of religion but with increasing experience he came to regard socialism as deficient in moral and spiritual insight. He perceived that truly to uplift the people something more is necessary than a re-arrangement of material conditions, something more, too, than

FROM SOCIALISM TO CHRISTINITY

the rather vague humanitarianism of the socialist. The conviction was forced upon him that no Utopia, however skillfully organized, could save the human race without a greatly increased inward development on the part of the individual. Turning his attention, therefore, to moral and educational questions, Foerster attached himself to the International Union of Ethical Societies, and did much valuable work in connection with moral education. Not the least of his services at this stage of his career was the writing of *Jugendlehre,* a book on the moral training of the young, which rapidly made his name known throughout the whole civilized world. First published in 1905, *Jugendlehre* has now run to some forty editions and has been translated into at least ten languages, a remarkable testimony not only for the unique character of the work itself, but also to the great and universal interest which is now being taken in moral education. All this while Foerster was gradually coming to the conviction that morality, standing alone, lacked a secure basis, and that the highest development of character would not be attained in the absence of religious belief. Speaking of ethical training, he has said: 'It sends up a call for religious inspiration out of the depths of its own psychology.' Totally uninfluenced by any religious training or by any atmosphere of belief, but following the inner necessities of his own social and educational work, Foerster drew nearer and nearer to Christianity, until, after a still further development, he became convinced that the Christian religion was the sole foundation of both social and individual life. He thus came into sharp conflict with many of his former associates, who advocated secular education and wished to set religion aside as controversial and non essential."

JUGENDLEHRE

Foerster is an interesting figure for many reasons. In his "development we see a remarkable illustration of

some of the most significant tendencies of the present age: for example, the movement from materialism towards religion and the reaction against intellectualism." But his chief interest for those who are engaged upon the problems of sex education arises from the fact that he represents a wide practical experience in dealing with the problems in question and that he reaches his conclusions from empirical data and not from the authoritative teaching of the Church. He says of himself and of his book, "The dogmatists of the 'free-thinking' party have hastened to condemn the present work on account of its 'Catholicizing tendency.' Let me remind them of Spinoza's words: *non flere, non ridere, sed intelligere.* This school of thought takes peculiar pride in its intellectual freedom. But is it in accordance with the spirit of free inquiry to reject a genuine scientific opinion because it happens to be in agreement with the standpoint of the Catholic Church? The author of this book is not a Catholic. He writes solely as a psychologist, sociologist and educator. At the same time he is not afraid to own his convictions because they coincide with the principles of the historic Christian Church."

THE EMPIRICAL

SCIENCE AND RELIGION

The tone of the book throughout is clear and strong; there is no mincing of words, no minimizing of the seriousness of the issues to be faced, no seeking to disguise the tendency to return to the teaching of the Catholic Church, no matter how unpalatable such teaching may be supposed to prove to the reader. The state of the question and the general trend of his answers may be gleaned from the opening page of his Preface.

"The growing sexual laxity and degeneration of the modern world has caused the educators of all lands to turn their eyes in the direction of sexual ethics and education. A considerable literature has resulted, based,

for the most part, upon the following ideas: that the Christian Church has from the beginning looked upon the sex instinct as something sinful and shameful, the claims and functions of which should be veiled in obscurity; that as a result young people have been led to the dangers and responsibilities of life without any adequate knowledge and preparation; and that their situation becomes increasingly impossible the more modern economic life withdraws young people from parental control at an early age and exposes them to a thousand uncontrollable influences. It is further asserted in the majority of the modern publications, that the best means of combating the threatened moral danger is as early and complete as possible an instruction in the nature and dangers of sexual relationships.

MISCONCEPTION

"To me the foregoing point of view reveals an altogether abstract and exaggerated belief in the power of rational instruction in the presence of human impulses and passions. It is true enough that some earnest and plain words with regard to sexual matters should be included within a complete education. But in order to discover the right limits and the right place, and in order to employ the necessary tact, one must be quite clear upon the following points: 1. The foundation of all sound education in sex must consist in distracting the mind from sexual matters, not in directing it towards them. 2. The problem of moral preservation in this sphere is a question of power far more than of knowledge. Now, it is upon these two fundamental facts that the sexual education of the traditional Christian type has been built up. Our modern educators are no more than beginners in the great problem of the care of souls and the development of conscience, and they would have

DISTRACTION

POWER VS. KNOWLEDGE

done well to have learned in this difficult sphere from the great spiritual and psychological knowledge and pedagogical experience of the Church, instead of attempting to base themselves solely upon their own ideas and upon their own fragmentary experience."

Religious prejudice is supposed to have gone out of fashion and there is no doubt that for good or ill it has abated much. Nevertheless, it would probably surprise many "broad-minded" men and women were they to discover how far traditional and prejudiced views still color their convictions. One not infrequently meets with well-meaning and scholarly men and women who believe that they have outgrown all prejudice still laboring under the delusions which Foerster here ascribes to the non-Catholic writers of our times. They are profoundly convinced that the celibacy of the clergy and of the religious communities springs from a Catholic belief that sex functions, under all circumstances, are sinful and to be tolerated only on account of the weakness of human nature. That, in fact, marriage is a sort of wicked sacrament. So deeply does this view color their attitude towards the Church that they take it for granted that the doctrine of the "immaculate conception" refers to the birth of Christ without a human father and that human paternity is the "macula" referred to. Naturally enough, minds that are thus distorted cannot enter into the spirit of the Church's teaching on matters of sex life. It seems highly probable, however, that the present movement will result in dispelling much of the traditional misunderstanding. There is clearly perceptible at the present time among scientific leaders of the propaganda for sex enlightenment a tendency to modify the extreme views of the over-zealous and to draw nearer and nearer to the attitude of the Catholic Church. Foerster perceives this tendency and comments upon it thus in his Preface:

LINGERING PREJUDICES

"The author of this book comes from the ranks of those who dispense with all religion. But as the result of long experience, theoretical and practical, in the difficult work of character-training, he has been led to realize for himself the deep meaning and the profound pedagogical wisdom of the Christian method of caring for souls, and to appreciate, through his own experience, the value of the old truths. From this point of view he ventures in the present study to criticise the proposals of many of the modern writers upon the sex problem and sexual education. He has absolutely no doubt that modern education, in discovering the extraordinary practical difficulties of character-training, will be increasingly cured of its optimistic illusion and led back to an understanding and appreciation of Christianity.

TENDENCIES TOWARDS THE CHURCH

"Education in sexual matters means the education of nature by the spirit—and this is not possible without a clear and definite ethic of sex, an ethic which is able, on behalf of the spirit and its claims, to offer a perfectly firm front to the untutored natural impulses. No such ethic is possible upon the basis of modern materialism or naturalism. It can come from religion alone. The more deeply the educator comprehends this problem, the more rapidly he will be led back to religious education; and similarly, the more realistically the ethicist grasps human nature in his study of the problem of sex, and the more thoroughly he considers the conditions under which the sexual impulses can be effectively disciplined and socialized, the more he will be constrained to abandon the materialistic standpoint and to recognize the indispensability of the Christian ethic."

In this last paragraph may be found one of the reasons why Catholics do not readily take up with the present movement. They do not believe that it is possible to train and to restrain sex life without an unshakable be-

lief in God and in the necessity of obeying His commands.

AUTHORITY

While laboring under this conviction, it could scarcely be anything better than hypocrisy that would lead a man to give countenance to remedies which must seem pitiably insufficient. All such dallying must retard real progress. If the contention here set forth is correct and sex training is not possible without the aid of religion, the sooner the American people realize this the better. It is a kindness, therefore, to stand aside and let this movement reach its full swing from which there must be a wholesome reaction. They will learn in the end that they are not conferring a favor on religion by adopting its tenets, but that religion is conferring a favor on them by saving them from destruction. Those who will not learn this lesson, must disappear from race life and need not be reckoned with when considering the long problems that stretch into the future years.

The paragraph which we have cited also furnishes the basis of the division of Foerster's book into two parts: the first and the larger portion of the work is devoted to establishing a sex ethic. This study is a valuable contribution to the literature of marriage and of family life. While the chapters of which it consists do not directly bear upon the problem of sex teaching in the schools, one readily realizes that they do constitute an essential preliminary for the study of the latter problem as presented by Foerster. His first chapter, A Preliminary Question: Anarchy or Authority? is thought-provoking, to say the least. Its opening paragraph runs thus:

"In the negro districts of the Southern States of America it not infrequently happens that some bare-foot negro suddenly begins to preach with the cry, 'I've got a call.' One is often reminded of this sort of lay-priesthood on observing how, now-a-days, almost everyone considers himself called upon to set up his own

IRRESPONSIBLE TEACHING

theory of the deepest problems of human life, and to pit his piece of current wisdom against the *consensus sapentium* of the centuries. In this great age of criticism the most important of all criticism is unfortunately wanting—namely, self-criticism, the exact measuring of the limited range of our individual experience and observation, and the objective valuation of the subjective springs of disturbance in our thought and judgment, factors which loom larger the more our own action and inaction are passed in review. This lack of self-examination is particularly obvious at the present day in the treatment of ethical questions. In every other sphere of thought we require of an author who wishes to be taken seriously, years of concentrated study upon every aspect of the question, and a thorough appreciation of all that has been already thought upon the subject. The sphere of ethics alone is free to all comers, a play-ground for the most superficial dilettantism and the most blatant vagaries."

In several illuminating chapters the author deals with The Present Situation, Form and Freedom, The Value of the Monogamous Ideal, Love and Marriage, Motherhood and Marriage, The Artificial Restriction of the Family, Sex and Health, The Indispensability of the Ascetic Ideal, and Religion and Sex. In this discussion perhaps the thing that strikes the reader most forcibly is the emphasis which Foerster lays upon the indispensable necessity of the ascetic ideal. He points out that the celibate life of the Catholic clergy and the members of the religious orders exerts an incalculable influence for good in preserving the Christian family from disintegration. Instead of reflecting on the dignity of Christian marriage, as many suppose the celibacy of the clergy does, Foerster shows that this institution has quite the opposite meaning.

Marriage and the Sex Problem is too vital a book to

be ignored. It deserves the widest possible circulation and it cannot fail to clear the atmosphere of much of the misunderstanding that at present tends to confuse the untrained reader.

Thomas Edward Shields.

DISCUSSION

THE KINDERGARTEN

Does it seem advisable to have a year of preliminary work before beginning first grade where a kindergarten is not available?

There is no question as to the superiority of the work done in the first grade by pupils coming from a properly conducted kindergarten over that done by those who have not enjoyed the same advantage, but primary teachers are by no means unanimous in indorsing the sub-primary class.

It is true that children entering the first grade from a preliminary grade will lose no time in beginning the work. Their previous experience has accustomed them to the environment of the school, they have learned a set of class-room formalities, they possess a certain power of co-ordinating their actions and to a limited extent, of fixing their attention. Their spoken vocabulary has been enlarged and they have greater facility in expressing their thoughts. Besides all this they have received considerable drill in the rudiments of reading and writing. To the inexperienced teacher they may seem to possess untold advantages over pupils entering the first grade without such previous school experience, and for a time, no doubt, they will outshine their timid little companions. The little ones entering school for the first time are likely to be nonplused by their surroundings in the new world into which they have been suddenly ushered. They do not hear the teacher when she speaks to them. They turn their backs or look out of the window when they are expected to look at the blackboard. It requires the greatest tact and an inexhaustible stock of patience on the part of the teacher to gently initiate them into the life of the

class; but given fair play, they will soon show that the apparent advantages of their classmates were all on the surface, and, especially if the past year was spent in an environment that affords the proper kind of stimuli for sense training, their progress in a short time will astonish even the most incredulous.

In his Psychology of Education, Dr. Shields lays down as an important principle that "The training of the senses fixes the limits beyond which mental development cannot proceed." Now, we all realize that in the majority of cases, our primary grades are too crowded and our primary teachers handicapped in too many ways to allow the proper time for the sensory-motor training so indispensable for children between the ages of five and six. How much better could we send them all away to the country and let them roam about the fields and woods gathering the wild flowers, chasing the butterflies, and drinking in the songs of the birds, instead of cooping them up within the narrow walls of a class-room before they are six years of age.

R. P. Halleck says "The greatest mistake in education consists in shutting children away from nature and in trying to teach them almost entirely from books." Dr. G. Stanley Hall assures us, "The best preparation parents can give their children for good school training is to make them acquainted with natural objects, especially the sights and sounds of the country." Elsewhere he tells us, "A few days in the country at this age has raised the level of many a city child's intelligence more than a term or two of school training could do without it." Even where children are not so fortunate as to be able to spend this time in the country, the freedom of the back yard with nothing but a sand pile would furnish a more favorable environment than many a primary class-room could afford.

Why does it happen so frequently that older pupils are

unable to interpret or appreciate some of the simplest phrases in our literature? If their minds had been fed on these early sensory images their apperception masses should produce something better than the meager thoughts we complain of. Too many of them have been deprived of the:—

"Knowledge never learned of schools,
Of the wild bee's morning chase,
Of the wild flower's time and place;
Flight of fowl and habitude
Of the tenants of the wood;
How the tortoise bears his shell,
How the woodchuck digs his cell
And the groundmole sinks his well;
How the oriole's nest is hung;
Where the whitest lilies blow,
Where the freshest berries grow,
Where the ground-nut trails its vine,
Where the woodgrape's clusters shine;
Of the black wasp's cunning way,
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!"

SCHOOL SISTERS OF NOTRE DAME.

MOTOR TRAINING

How can action work and motor training be rendered serviceable in the teaching of language?

The aim of language work is to have the children speak and write correct English. In order to do this they must have ideas and this need is supplied by action work and motor training. We all know how anxious children are to talk when they have something to say.

The various exercises in language may be grouped under three heads: (1) descriptions of experiences, games, objects, and how to make something; (2) imaginative stories and dialogues; (3) and reproductions.

The active child has had countless experiences and he is the one who has most material for language work. All his life he has been learning by observation and learning by doing. Not content to view objects, he must handle them, take them to pieces, and reconstruct them. He must ask questions about them. A great observer of details, he forms clear images. He is clever to infer and far more sensitive to changes than an adult. It is his natural procedure to work out every idea and consequently his thoughts are clear, definite, and strong. Every impulse is responded to. No vague, hazy notion of an object will be allowed to torment him for any length of time. Investigation, as soon as it can be made, will continue till he knows the object through and through.

When it comes time for him to engage in language work, the preparation has been so well made that story-telling is a pleasure to the child. While he is relating his experiences, of which there were a great number, he lives over again those happy days. The fertile mind, stored with images, furnishes material in abundance. He surely has something to talk about. He can add the details that make the story live because he has observed details faithfully.

When asked to describe objects, he knows their parts and their mechanism as well as their uses, for he has taken them apart and put them together again. Knowing how to make things, he will gladly tell others.

Imaginative stories are not difficult for children. The imaginative faculty that is peculiarly theirs is exercised in peopling the world and in forming relations with everything inanimate they deal with as well as with the animate. This is true of every child, but particularly of

the one trained to motor activity. He has more images to work with and a larger world to furnish with people and relationships. The imaginative story and dialogue are his delight.

For the story to be reproduced, no better preparation could be made than to have the children act out the play. Interest and attention are thereby gained and the thought is brought home to them.

So often when children are asked for language work, the reply comes, "I don't know anything to write about." This would not be the case if the child had real live ideas gained directly from objects and acted out. The trouble is that the children have been taught from books, fed on words and merely words. They have no foundation for the knowledge which they receive from the written pages. Action work and motor training are of inestimable value as a preparation for effective language work.

Hartford, Conn. SISTER OF MERCY.

THE ART OF STUDY

When should the teacher teach the art of study to his pupils?

The art of study, like other arts, means the use of knowledge. It teaches how to do. In science we possess systematized knowledge; in art we apply this knowledge. Navigation and travel presuppose astronomy and geography; medicine presupposes anatomy and physiology; engineering presupposes physics and mathematics; in like manner, teaching presupposes psychology and the social sciences. It is often said that man acts first and then, through reflection, seeks to understand his own motives. In the past art preceded science; to-day the sequence is reversed. Our arts no longer rest on a mere empirical basis; they are developed in the light of the underlying sciences. Navigation for long ages hugged

the shore until astronomy, geography and the mariner's compass gave her the freedom of the seas.

Painting, sculpture, and music are cultivated as expressions of the beautiful. These arts contain in themselves the end for their existence. The case is otherwise with such an art as architecture. Here the ornament is for the building, not for its own sake. Neither can the building be said to exist for the sake of the ornament. In architecture the ideal does not dominate; suggestions of it occur in the contrast of light and shade, in color, and especially in the poised conflict between the down-pressing weight of the heavy roof and the up-holding strength of the supporting pillars.

Literature, on the contrary, aims not primarily at conveying positive knowledge; it seeks through fineness of thought and beauty of style to enthuse and inspire. Literature is the lasting expression of life more or less intensively reached.

The art of study, like all other arts, stands for two things: it stands for acquired aptitude in study and for this acquired aptitude as a subject of study. In the first instance we are dealing with an activity which constitutes art in the original sense of the term; in the second, we deal with the rules to which this activity must conform. The first of these phases constitutes the practical art, the second, the formal art. In its development, the art of study does not differ from other arts; it passes through the stage of practice before it reaches the stage of study. The pupil must learn how to study by actually studying, just as he must learn any other art through practice.

It is the teacher's duty to see to it that the pupil does study and that he studies in the right way. "But pray remember," remarks John Locke, "children are not to be taught by the rules which slip out of their memories. What you think necessary for them to do, settle in them

by an indispensable practice. This will beget habits in them which once established operate of themselves easily and naturally without the assistance of the memory." It is well to remember that the study of an art can never in any art take the place of that practice through which alone the art itself is mastered.

"It would be folly to talk to immature pupils," says Hinsdale, about discipline, culture, habits, and good methods. This would only make them priggish. The best thing for the teacher to do is to see to it that his pupils work well, leaving all other considerations to another time. In this way, the art of study will gradually work itself into the very constitution of the pupil's mind. Nevertheless, there are some rules and precepts governing the art of study which are of general application and which every teacher should bear in mind. There are also certain rules of the art which relate to particular subjects. Thus a student may know how to study arithmetic and blunder hopelessly in his attempts to study history. He may succeed in mastering grammar and completely fail in his study of literature. Each branch of learning has its own technique which should be mastered both theoretically and practically.

However long deferred, the time must come for the pupil to enter upon the second stage of the art of study. In the beginning, the teacher leads the pupil, by means of examples, to a knowledge of definitions and rules. The process is inductive. But now the pupil should be led to understand the nature of what he has been doing. Through a process of deduction, he must gain freedom and control over his material. In attacking a new subject, the teacher begins with facts from which he passes on to rules and definitions. In this way the pupil discovers that there are laws back of the things that he does and that these laws have practical value. As he becomes reflective, the underlying laws and rules come

to influence and guide his work. He thus becomes intelligent and rational in the practice of his art and in proportion as his mind has part in it does he learn to rejoice in it. In this way the pupil also discovers in time that there is order and system in what the teacher requires of him. This encourages him and makes for better discipline. In this way, the transition should gradually be made from the practical to the formal art of study.

At what age should the pupil attempt to master the formal art of study?

It is difficult to give a positive answer to this question. Mental growth is not sharply divided into periods. But an approximate answer may be attempted. When the pupil enters the high school he should have acquired many of the elementary ideas involved in the art of study and he should have learned to act upon them. However, the pupil should not be expected to master the formal art of study until he has first familiarized himself with the leading facts and principles of psychology and logic. But long before this time he should have a good mastery of the practical art of study. At this stage of his progress the pupil should know the law of interest upon which the success of his work will largely depend. He must also have learned the importance of cultivating his will-power and of maintaining control of all his faculties. The mind's retention is directly proportioned to its attention, but it is asked;

What kind of attention, voluntary or involuntary, should dominate in good study?

It is the appearance of some element of interest that makes protracted voluntary attention possible. In other words, voluntary attention, in last analysis, is found to rest upon non-voluntary attention. Interest is involved in both whenever the attention is sustained. In non-voluntary attention objects of interest, one after another, hold the mind. In voluntary attention, the will first

chooses some object that is deemed worthy, and then, although it cannot by its unbroken authority hold the object in the focus of attention without the help of interest, it can renew the choice again and again. Nevertheless, as Preyer points out, the child in the earliest period of his life, is capable of non-voluntary attention only; voluntary attention comes much later. According to Ribot, it arises out of necessity and with the progress of intelligence. It is an instrument that has been slowly perfected as a product of civilization.

A SISTER OF GOOD SHEPHERD.

Lawrence, Mass.

EDUCATIONAL NOTES

The man who is content to fill a position in life which requires no preparation, no study, no training, must be content as well with the wages of a menial. To secure the richer and lasting rewards of life, character, mind, money or position, the man must pay the price of severe training and thorough preparation, though it costs years and much money.

"Success," said the poet Aeschylus, "is man's god." What seers, what diviners of human nature and of its everlasting forms those ancient Greeks were! Truly success is man's god, and modern man worships that god far more devotedly and far more whole-heartedly than he worships the Deity himself. Everything turns, then, on whether success is interpreted in terms of disciplined character, of generous service, and of real accomplishment, or whether it is measured in the base coin of greed or of passing popularity or of the glamor of position which, like a rocket, only bursts into brightness to die in the dark.

SUCCESS

NICHOLAS MURRAY BUTLER.

Each parent knows a child's abundant energy must have an outlet along some line, and that this line must coincide with the child's interests. Supervised play directs the child's activities into wholesome channels. However, organized play goes a step farther, having for its aim not only wholesome direction of energy, but physical development and mental alertness also, and constructive play, in which the child creates games, develops originality, a quality always rated at par value in the world's social credit.

VITALIZE SCHOOL LIFE

Produce in a child a motive for doing things and he will do them happily and cheerfully; to train a child as an individual with special aptitudes and inclinations is the first principle of education; vitalize school life by making it more like real life; give to the teacher the power to initiate and carry out the solutions of her own problems; take away none of the present time given to the three R's, but teach them more effectually than they are today.

THE NEBRASKA TEACHER,
Feb., 1913.

SOW A HABIT AND REAP A CHARACTER

Teachers understanding children and sympathizing with childhood's dreams and childish ambitions are able to appeal to those influences that make them better and stronger for the battles of life to come. In short, they recognize children as potentialities not to be handled carelessly. With them, children are the soul-stuff of which great men are made. They recognize in the child the need of training in correct outlook, in proper habits of living. Habit, indeed, is the great factor in progress. The boy who has acquired habits of idleness, of indifference, of untruthfulness, will grow up to be an idle, untruthful, and indifferent man. The boy who has ingrained into his life the habits of thrift, courtesy, industry, respect for himself and others, will become a person on whom reliance can be placed in his manhood. Well said is the famous remark:

"Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

IRA B. FEE,
School Education, Feb., 1913.

THOROUGHNESS IN TEACHING

We often hear a pupil say that he has been "through this or that book;" it is not so frequent, however, that the principles of the text are rooted and grounded in the active mind of the pupil. At the opening of the session of school, there came to my desk a sallow-faced young man with shoulders drooped, saying that he had studied physiology three years and cared to study it no more. At the same time, a girl who had been promoted to the ninth grade placed her grammar on my desk, saying "I have done been through this grammar and don't want to study it no more." I looked at the one and then at the other, and thought to myself, "By their fruits ye shall know them." It is needless to say that these pupils were assigned to the grades where these texts were used.

At the end of four and a half months of diligent work, the same young man, who had given up the use of tobacco and whose cheek had been touched by the glow of health, came to me, requesting that he be allowed to take a special course in physiology. I granted it. This spring he finished a course in one of our medical colleges, and I predict for him much success in his chosen profession.

The young lady, however, while she never became thorough in the use of language, made fewer mistakes than had been her custom, and I hear she is still progressing.

Here were two pupils who were not taught to put into practice the teachings of their text. They were studying to recite and not to retain. They were studying for today and not for the future.

Oh, how I pity that boy whose physiology is in his desk! How I do sympathize with that girl whose grammar is on the table! It is our duty as thorough instructors to aid in resurrecting from the dead book in the desk a living physiology to become an active factor in the useful life of the boy. It is our purpose as teachers to grow from the

dead grammar on the table to living language, beautiful and simple, and foster it in the motive mind of the girl.

JAMES N. BRAGGS,
Normal Instructor, Jan., 1913.

HELPING BACKWARD PUPILS

One of the most hopeful signs in present day education is the attention that is being given to backward and delinquent pupils. There is a constantly growing belief that the backward child needs sympathetic help rather than extra prodding. Investigation has led to the conviction that the slow pupil not infrequently is physically defective and that his dullness is due to causes which may readily yield to scientific treatment. An instance, not altogether unusual, is reported by a leading medical journal. Forty pupils, representing the dullards in two New York City schools, were examined for the purpose of determining the extent of their physical inferiority. Eighteen of this number were so backward as to require that their work be done in ungraded classes; eleven were classed as delinquent. The examination revealed the fact that all of the forty had defective vision. These were fitted with proper glasses, and after six months it was found that thirty-two had made astonishing progress. That this was directly due to the improving of their eyesight and not to improved school conditions is apparent when it is considered that the thirty-two were under as many different teachers. The incident has led to a proposal to have backward, ungraded, and delinquent children examined for physical defects and an effort made to remedy these. Of course this is doubtless an extreme case, and it is folly to expect that medical treatment can make a scholar out of every dullard, but that there are hundreds of cases that would be so benefited there is little doubt. Our better knowledge of child nature, improved methods of teaching, and clearer conception of the

meaning of education, has done much to help the average child; but all these presuppose a normal physical make-up. With this lacking, the best of methods must fail. Medical science is an invaluable adjunct to educational work, and there is abundant reason to believe that the school of the future will look first to the child's physical well-being, realizing that this is prerequisite to his normal mental development.

The American Schoolmaster, Feb., 1913.

"Everybody's interested in spelling, and there's always something new to be learned about it," said Dr. P. P. Claxton, United States Commissioner of Education, when shown a report that present-day spelling books were given rather a severe jolt by Leonard P. Ayres, of the Russell Sage Foundation, on the ground that they do not contain words most useful for practical purposes.

THE WORDS WE SPELL

Dr. Ayres has examined 2,000 business and personal letters and tabulated words actually used in them. He compares the words he finds and those in the usual school spelling lists with surprising results. Thus of the 414 words on the National Education Association's spelling lists used in the Cleveland tests of 1908, 289 never once appear in any of the 2,000 letters, showing, according to Dr. Ayres, "that useful spelling lists can not be compiled by sitting at the desk and deciding which words people ought to know how to spell."

An astonishing poverty of vocabulary was revealed by the investigation. Only 2,001 separate words were discovered in the 24,000 tabulated, and 751 of these appeared but once. In fact, 43 words occurred so frequently as to make up half the total number, and 542 common words constituted seven-eighths of the aggregate.

"How limited this number is," says Dr. Ayres, "becomes most apparent when it is considered that the ordinary desk dictionary contains from 40,000 to 60,000 separate words, while small pocket dictionaries contain from 25,000 to 40,000." He points out that the average American does not even begin to make use of the words he learns in the elementary grades in school, for the elementary school spelling books contain from 10,000 to 15,000 separate words. The explanation is, he thinks, that the pupils temporarily master for spelling purposes thousands of words which they proceed to forget as soon as they pass out of the elementary grades; and he suggests an extended investigation to determine just what words are most needed for ordinary use, to the end that a really fundamental list may be taught so thoroughly as never to be forgotten. Such a list, he thinks, would then furnish a sound basis for increase in vocabulary.

The correspondence examined by Dr. Ayres was of various kinds, including letters to a mail-order house; letters received by a physician; letters to the query department of a city newspaper; letters received by a lawyer; letters to teachers from parents of pupils; miscellaneous letters to a publishing house; family letters; and even "a small but varied collection of love letters."

HOME AND SCHOOL

"One cake, loaf of bread, fancy pillow, fancy apron, hemstitched handkerchief, three ears yellow corn, three ears pop corn, quart of new wheat, largest and best head of cabbage." This signifies neither a church sale nor a county fair, but a school exhibit in a county where industrial work is recognized by regular training in the public schools and rewarded by prizes at the end of the year. The work is done at home under the direction of parents as well as teachers, according to information received at the United States Bureau of Education.

The county "industrial education exhibit" recently

held at Goshen, Ind., where products such as these are shown, represents a school and home movement that is going on vigorously in many parts of the United States. It typifies the awakened interest in industrial training that has come to supplement, not supplant, the traditional work of the public schools. It means closer connection than ever before between school and life.

The business men of this Indiana county showed their interest in the school industrial exhibit by furnishing prizes for the best products in each class. The first prize for the best loaf of bread baked by a school girl was a gold ring, and the second an Axminster rug. The girl who served the most delicious luncheon of four dishes was rewarded with a "savory roaster." Boys from the high school who showed the most business-like commercial paper—checks, notes, etc.—and wrote the best composition on "What a high-school graduate should know and be able to do," were presented with subscriptions to local newspapers. The winners of the corn club exhibit were given the privilege of a two-days' trip to Purdue University; and there were many other premiums awarded for products actually made or grown by the school children of the county during the year.

Plans for giving credit in some way for work produced as a result of the educative process but not actually done in school are reported from many localities. The Massachusetts home-project work in agriculture is one of the most successful attempts to correlate school and home. By this plan the pupil is required to do home farm work as part of the school program, and a portion of this work is done during school hours. The Oregon plan of school credit for home duties, where the idea is extended to include the widest possible range of home activities, has been tried with success in many schools.

An interesting plan is reported from Oconto County, Wisconsin. The superintendent in that county offers 20

per cent credit in geography on the eighth-grade examinations for a scale map showing the location of factories, churches, schools, and farms; 10 per cent in hygiene for keeping the teeth clean; 30 per cent in agriculture for selecting, drying, and testing the seed corn for the farm, and for keeping a Babcock test record of at least four cows for one month; and some credit in language for letters written at home. Sac County, Iowa, allows credit for regular home duties, such as feeding the chickens, sweeping the floor, splitting kindlings, etc.

DESTINED TO BE AND DO

The vocational is in the air and on the program. The various teachers' organizations and associations of Illinois have tussled with it and it will now be passed up to the legislature to be threshed out, winnowed and garnered.

After the talking is all done and the laws enacted, and a way provided to furnish the needed money, and the equipment is in sight, the question confronting each boy and girl as he or she stands in line waiting to be enrolled will be "What vocation?" One would think that the father and mother, who know the child better than any one else, would be the proper ones to answer the question, but are they? How many men and women of your acquaintance are now pursuing a vocation selected for them by their parents?

I am told that in China there are certain families engaged in the business of manufacturing fire crackers whose ancestors reaching back for a period of seven hundred years manufactured fire crackers. What is true of making fire crackers is doubtless true of dozens of other Chinese occupations. In many countries of the old world it has been the business of the peasantry for ages to till the soil. It will doubtless continue for ages to come. What is true of tilling the soil is equally true of weaving calico and manufacturing cutlery.

These illustrations point to the probable fact that for

a child foreign born the matter of choosing a vocation is easy. It is chosen for him. He is fated, destined to be or do. Whatever else the American parent succeeds in doing for the child, it may be set down as a rule with almost no exceptions that all efforts to choose a vocation for him are futile. Perhaps the home is to blame for it, perhaps the school, perhaps the age in which we live, but whoever or whatever is to blame, the twentieth century boy does one of three things—he blunders into a vocation, or has one thrust upon him, or loafs around waiting for something to turn up. He rarely chooses one for himself or has it chosen for him. From fourteen to sixteen he is least capable of choosing, least willing for anything to be thrust upon him, and he runs the risk of a ruined life to be permitted to loaf around in Micawber idleness.

The work of the trade school and the polytechnic school does not come within the purview of this discussion since these schools are designed for older boys and girls. No one advocates, as far as I know, putting children of high school age to work upon the material and course of study of the trade schools.

Iconoclasts, enthusiasts and good, well-meaning people who are clamoring for vocational schools for children of common school age, whether they be established apart from or as a part of the present school system, appear to see no difficulties in the way. Simply find out what the boy is destined to do or be and educate him accordingly. Exactly so.

To discern approximately "what may be wrapped up under a boy's jacket" (quoting Garfield), or what may be slumbering in embryo under the all-over-shadowing influence of a girl's hat are questions which deeply concern us all as we face toward this new educational demand —the vocational.

A. C. BUTLER,
Supt. Schools, Abingdon, Ill.;
School News, Feb., 1913.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The new University Church, which has been in recent years one of the real needs of the Catholic University of America, seems now to be assured. A movement has been started to raise funds for it and to make it the gift of the Catholic women of the United States. At a reception held in January by the Countess Annie Leary of New York, the Rt. Rev. Rector of the University, Monsignor Shahan, outlined the plan for the formation of a national organization with local branches in many cities throughout the country, to be known as the Church Fund Association of the Catholic University of America. He said that the need of a new church had long been felt. The small chapel of Divinity Hall, opened in 1889, was originally intended for the forty or more young priests and the eight or ten professors resident in that building. No provision was made for lay students, the departments of the University intended for them not being ready at that time. Since then, however, the lay departments have been opened from year to year, with the result that the students have increased to about 250 in a general student body of 500, and the professors to sixty, with the certainty of a corresponding growth every year. A new church, therefore, much larger and in various ways more suitable, is very badly needed, to hold about 700 persons, i. e., the actual body of professors and students, and a reasonable number of visitors. In this new church the Holy Sacrifice would be offered up daily at a convenient hour for all who chose to attend, particularly for the growing body of undergraduate students. Its altars would also be in daily use by the numerous priest students, for whose needs in this respect the capacity of Divinity Hall is about exhausted. Confessions would be heard regularly and with all due liturgical dignity. The beautiful devotions of the Church would be carried out with a view to attracting the lay members of the University, particularly the undergraduate body, to whom the new church, it is hoped, would soon come to be their own particular and prized posses-

sion. For the daily life of the University no better religious influence could be imagined than a proper devotional center of prayer and adoration.

Almost every month of the scholastic year some great religious ceremony takes place at the University that calls for an attendance of several hundred persons. Thus the solemn opening and closing of the academic year, the feasts of the Immaculate Conception, of the Conversion of St. Paul, of St. Thomas Aquinas, and other public ceremonies, like the two Solemn Masses annually said for benefactors, living and deceased, bring together large bodies of worshippers, often persons of great prominence in the National Capital, who in this way become better acquainted with the University and the noble ideals of the Catholic Church in all that pertains to the higher education of her children. Yearly also large ordinations of priests take place at the University, frequently of members of the seven religious orders located there, and for this purpose suitable sanctuary and sacristy spaces are badly needed, so that the holy orders of the Church may be conferred amid comfort and splendor, and with all due facilities of attendance on the part of the laity, to whom these ceremonies are peculiarly attractive. Twice a year the Board of Trustees meets at the University, in the fall and spring; if a suitable church were available, occasion could be taken of the presence of so many venerable Archbishops and Bishops, to gather about them not only the entire University, but also the Catholic laity of Washington, amid the attractions of suitable liturgical services and all the devotional aids of Catholic religious life.

It is the plan of Monsignor Shahan and of the ladies under whose direction this praiseworthy project has been undertaken that eventually the church to be erected at the University will become the national shrine of the Immaculate Conception. It is also planned that the church shall contain, in a commodious crypt, a reproduction of the grotto of Our Lady of Lourdes, to which devout Catholics will make pilgrimages from all parts of the country.

It is proposed that the means of collecting will be by books, authentically stamped with the seal of the Catholic University, and which will be distributed by the national organization to

the ladies in charge of the committees in the various cities. These books will be divided into two classes, one for contributions of one dollar and up and containing one hundred dollars, and the other for contributions of ten cents and up and containing ten dollars. Each woman who fills a one-hundred-dollar book will receive a pin, made in Rome, and designating the recipient as a member of the organization. Each person filling a ten-dollar book will receive a medal. These books, which will be distributed by Mr. F. Burrall Hoffman, of 58 East Seventy-ninth Street, New York City, will be watched over with great care, so as to prevent impostors from collecting for the purpose.

The national treasurers of the Association are Miss Fannie Whelan, The Dupont, 1717 Twentieth Street, Washington, D. C., and Mrs. F. Burrall Hoffman, of New York City.

RETREATS FOR ECCLESIASTICAL AND LAY STUDENTS

The annual retreat of the ecclesiastical students of the Catholic University was held from Ash Wednesday to Sunday, February 9, under the direction of the Rt. Rev. Joseph Schrembs, D. D., Bishop of Toledo. The exercises took place in Divinity Hall and were attended by all of the resident students and many others from the religious houses affiliated with the University. On Saturday, His Excellency, the Most Reverend Apostolic Delegate, Monsignor Bonzano, assisted at the renewal of the clerical promises and gave benediction of the Most Blessed Sacrament. The retreat for lay students, which took place at the same time, was preached by Reverend Father Waldron, O. P. Both divisions of the student body met at Solemn Mass on Sunday for the closing exercises. The sermon was preached by Bishop Schrembs.

CREATING PUBLIC OPINION AGAINST SOCIALISM

Messrs. P. W. Collins and David Goldstein, both well-known anti-socialist lecturers, are again entering upon new lecture tours under the auspices of the Central Bureau of the Central Verein. These tours will end shortly after Easter, and both speakers will then be at the disposal of Catholic parishes

and societies. The numerous lectures which in the last two years have been arranged by the Central Bureau have proved a factor in molding public opinion on Socialism and social questions. Parishes, societies or city federations desiring to secure a lecture in April or May would do well to arrange as soon as possible, to allow the local committees ample time for necessary preparations and thus to assure the success of the lecture. All requests for further information should be addressed to *Central Bureau of the Central Verein,* 307-308 *Temple Bldg., St. Louis, Mo.,* and will receive prompt and careful attention. It may also be of interest to know that just lately an "Anti-Socialist Lecture Bureau" has been opened by non-Catholics at Washington, D. C.

THE PLAYGROUND AND RECREATION MOVEMENT

Through correspondence with cities of 5,000 inhabitants or more throughout the United States and Canada, the Playground and Recreation Association of America is now able to report on the question of supervised recreation in 1,100 communities. Unless play leaders are employed or volunteer supervision is so regular and efficient as to approximate paid supervision, the city is not listed as having playgrounds.

In 285 cities, regularly supervised playgrounds and recreation centers, to the number of 2,094, were maintained during the year ending November 1, 1912. In addition to the 285 cities which had supervised play centers, 49 cities reported centers carried on without any supervision other than that of caretakers. Nine additional cities reported centers under volunteer supervision. There were also in 130 cities, school playgrounds, many of which were reported under the supervision of regular school teachers during the day. These four classes of cities numbered altogether 473. Employed play leaders, to the number of 5,320, are reported by the 285 cities which maintain regularly supervised playgrounds and recreation centers. Of the 5,320 professional workers, 2,195 were men and 3,075 women, leaving only 50 whose sex was not reported. Sixty-three cities employed 655 workers throughout the entire year.

A total expenditure of $4,020,121.79 was reported. In 19 cities bond issues for recreation purposes were authorized dur-

ing the year to the amount of $2,524,775. In addition, 6 cities which are not included among the 285 which had supervised centers, report bond issues amounting to $1,260,629. This makes a total of $3,785,404 in bond issues last year.

Support by public funds is a growing characteristic of the recreation movement. In 99 cities last year the centers were maintained by public funds, in 90 by private contributions, and in 94 by both municipal and private funds. Two communities which failed to report their methods of support, complete the roll of 285 cities. In these cities (285) 2,094 playgrounds and recreation centers were maintained during the year ending November 1, 1912. This is an average of 7 to each city. An average daily attendance of 433,660 during July and August, was reported by 245 of the 285 cities. In January and February, an average attendance of 33,639 was reported by 45 cities.

If for each of the 6,673 employed workers (5,320 play leaders and 1,353 caretakers) it be estimated that ten volunteers are engaged (as trustees, directors, various officials and unpaid supervisors), there are at least 66,730 people actively interested in organized recreation. During the three months from January to April, 1913, these will be invited to assemble at the annual Recreation Congress, which is to be held in April, 1913, in Richmond, Virginia, where the Playground and Recreation Movement Association of America has recently completed the organization of a southern district with a special field secretary for the South.

On the management it is reported that there are Playground Associations in 129 cities; Playground or Recreation Commissions in 49, and both forms of organization at work in 7 cities. The management of the playgrounds and recreation centers is undertaken by Playground or Recreation Commissions in 33 cities; by Playground Associations in 51; by a combination of Playground Associations with other organizations in 11; by School Boards in 35; by Park Boards in 33; by Park and School Boards in 9; by Park Commissions and Playground Commissions in 5; by Park Boards combined with other organizations in 11 cities. Special departments of the city government undertook the management in 12 cities; private individuals in 10; various clubs in 19; Playground Committees in 18, and, in 50

cities, still other agencies or other combinations of various agencies.

The leading activities at the recreation centers, according to this report, were in 143 cities, story telling; in 132 cities, folk dancing; in 112 cities, industrial work.

THE CATHOLIC EDUCATIONAL ASSOCIATION

A meeting of the clergy of the Archdiocese of New Orleans was called by Most Reverend Archbishop Blenk on January 15, to discuss arrangements for the Tenth Annual Meeting of the Catholic Educational Association, which will be held in that city from June 30 to July 3, 1913. The Secretary General of the Catholic Educational Association, Rev. Francis W. Howard, LL.D., was present and addressed the meeting on the purposes and work of the Association. A general committee on arrangements was formed, with the Archbishop as chairman, and other special committees were designated to insure the detailed preparation necessary for a successful convention.

The committees are as follows:

General Arrangement Committee—His Grace, Most Rev. Archbishop James H. Blenk, of New Orleans, chairman; Rev. Leslie Kavanagh, secretary; Very Rev. Daniel Mullane, C.SS.R.; Very Rev. Thomas J. Larkin, S.M.; Very Rev. F. V. Nugent, C.M.; Very Rev. Albert Biever, S.J.; Very Rev. J. D. Foulkes, S.J.; Very Rev. Thomas J. Weldon, C.M.; Rev. Brother Englebert, C.S.C.; Very Rev. Thomas Lorente, O.P.; Very Rev. F. Racine, V.G.; Very Rev. J. J. O'Rourke, C.S.C.; Very Rev. Leo Gassler, Rev. J. F. Lambert, Very Rev. H. R. Smith, S.M.; Mr. Charles I. Denechaud, Mr. William H. Byrnes, Dr. J. Frank Points, Mr. W. J. Waguespack, Mr. Allison Owen.

Finance Committee—Charles I. Denechaud, chairman; Jos. Garcia, treasurer; J. B. Sinnott, Jos. McCloskey, E. Perrin, Lawrence Fabacher, John F. Clark, Charles Theard, William P. Burke, Terence J. Smith, P. J. O'Leary, J. J. Carreras, Denis Barry, Philip Shoen, P. C. Cavoroc.

Reception Committee—Major Allison Owen, chairman; Messrs. Jules A. Gauche, J. L. Onorato, Hon. John St. Paul, J. P. Hennican, William T. Staehle, Clarence Hebert, Nicholas

Nutter, Dr. Homer Dupuy, P. J. Burke, Peter Fabacher, Dr. L. M. Provosty, L. A. Fournier, Fred Allain, Daniel Hoffman, Hon. Martin Behrman, Dr. Marion Souchon, J. Reynolds.

Press and Publicity Committee—Mr. P. C. Cavaroc, chairman; Messrs. W. H. Byrnes, W. J. Waguespack, L. Thoman, P. S. Augustin, Charles Dittmann, Sr.; Hon. Frank McGloin, P. J. Nevin, T. Fitzwilliam, Jr.; C. W. Zeigler, W. F. Powers.

Membership Committee—Dr. C. V. Virgnes, chairman; Messrs. M. C. Soniat, Hon. O. O. Provosty, Charles Duchamps, Charles Hartwell, A. Fitzpatrick, Paul Capdeville, John B. Fisher, Dr. J. A. O'Hara, Dr. Jos. Danna, U. Marioni, E. Dours.

Transportation Committee—Mr. Jos. Garcia, chairman; Dr. Felix Gaudin, W. A. Kernaghan, Hugh McCloskey, J. Bannon, Rixford Linciln, Daniel Halloran, A. E. Ladner, Mr. Lambert, Francis P. Bruno, Martial Lepeyre.

The detailed program of the departments and sections for the coming meeting will be published in the May Bulletin of the Catholic Educational Association.

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE

The Fourth International Congress on School Hygiene will be held at Buffalo, New York, from August 25 to August 30, 1913. The delegates from the District of Columbia which have been recently appointed by the Board of Commissioners are the following: Dr. W. C. Woodward, Dr. John L. Norris, Dr. Louise Taylor-Jones, Dr. W. M. Davidson, Mr. Walter S. Ufford, Dr. Stephen I. Franz, Dr. William H. Wilmer, Dr. George M. Kober, Dr. Emory A. Bryant, M. E. S. Martin, Dr. William C. Gwynn, Dr. Wickliffe Rose, Mrs. Susie Root Rhodes, Dr. Thomas E. Shields, Dr. W. C. Reudiger, and Dr. W. S. Small.

CATHOLIC NORMAL SCHOOL COMMENDED

State Inspector E. B. Gist, after visiting Nazareth Academy, Concordia, Kansas, warmly commended the work of this Catholic normal school. "Of all of the schools which I have visited in the State during my term as the inspector of the State normal training departments," he said, "the work being done

here takes the lead. I am highly pleased with it and must commend you for the splendid self-possession shown by the students. I expected to find the work superior to the work being done in the high schools, but not to that being done in the academies, but I have no hesitancy in saying that the work is deserving of the highest praise and is the best being done in the State."

The normal course of Nazareth Academy has been in operation for three years, and each year many improvements have been made. The success that has come to it so quickly is gratifying, and gives bright promises for the future.

GREATER UNIVERSITY OF MONTANA

An unusually large proportion of the boys and girls of Montana who are fitted for college work are attracted to the greater and better equipped universities of other States, and it is said that this is especially true of such cities as Helena, Butte, Great Falls, and Billings, an overwhelming majority of whose high school graduates are attending the universities of other States. To build a great State University and thereby improve the higher educational facilities of the State, a number of prominent citizens of Montana met at Helena, on December 23, and organized the Association for the Creation of a Greater University of Montana. Their plan is to consolidate the present isolated institutions of higher learning, the University, the Agricultural College, the Normal School, and the School of Mines at some city which is desirably situated.

A comprehensive outline of the change sought to be effected is given in the constitution and by-laws of the Association. This follows: "The name of the organization shall be 'The Association for the Creation of a Greater University of Montana.' The purpose of this Association shall be:

"1. To consolidate the four higher educational institutions of the State in order to prevent the educational waste brought about by the maintenance of separate and isolated institutions. 2. To establish instead of the four institutions a greater University of Montana, to be situated in or near some city suitable by reason of its railroad connections, climate and

water and health conditions to be a great seat of learning. 3. To work for the creation of a splendid system of polytechnic high schools, which are at the present time so much needed; this to be brought about by means of (a) the utilization of all the present plants that would otherwise be abandoned, (b) the utilization of the military post at Fort Assinniboine if the Government turns it over to the State; (c) the establishment of similar schools in other sections of the State as they may from time to time be needed. 4. To impress on the attention of philanthropic persons, especially men of great means, the desirability of aiding the development of the University of Montana, through the provision of the buildings and endowments. 5. To arouse public sentiment in favor of education and to arouse the enthusiasm of the people to the unsurpassed educational possibilities of the great commonwealth of Montana."

The State Board of Education, after giving a hearing to the representatives of this resolution, unanimously adopted resolutions recommending that the legislature consolidate the institutions and pledging the members to do all within their power to encompass the result sought.

At the meeting of the Montana State Teachers' Association in Missoula, December 27, resolutions favoring the consolidation of the State institutions were reported by a committee consisting of President J. M. Hamilton of the Agricultural College, Mrs. Sarah Morse, Superintendent of Schools of Yellowstone County, George F. Downer, Superintendent of Schools of Butte, G. T. Bramble, Superintendent of Schools of Philipsburg, and Professor L. C. Plant of the University of Montana.

STATEMENT OF THE PRESERVATION SOCIETY

The receipts of the Preservation Society for the year 1912 have been $39,144.03, or $18,161.19 in excess of the receipts for 1911. This is due in great measure to the special efforts that have been made during the year to promote the Society. It is encouraging to note, however, the awakening to the needs of the Indian missions which this report would seem to manifest. If this ratio of gain can be maintained for a few years

the Catholic Indian mission problem will have been solved. At no time in the past has opposition to the Catholic Indian missions been more bitter and violent than during the year 1912, and it is of the greatest importance that adequate financial assistance be provided for them. The anti-Catholic forces are a unity in their opposition to the work.

NEWS ITEMS

The Boston School Committee has authorized the superintendent to grant leaves of absence during the current year to teachers desiring to prepare for continuation school work.

Superintendent Harris Hart, of Roanoke, Va., has reorganized the school system of that city along lines approaching the "Six-and-Six" plan. The first five grades will constitute the elementary schools proper. The sixth and seventh grades and the first year of the high school will be the intermediate schools, and the last three years will be the high school proper.

The school board of Denver, Col., passed on December 18 the following resolution: "That any principal or teacher known to withhold any information concerning the existence, or evidence indicating the existence, of fraternities in the high schools, or failing to co-operate to prevent such organizations, will at once be dismissed from the teaching force of the Denver schools, and the superintendent is hereby instructed to communicate this order to all principals and teachers in the schools."

The Massachusetts board of education has a deputy commissioner for vocational education. His duties include supervision of State expenditures in aid of vocational schools; definitions of standards of instruction; approval of courses, teachers, etc.; and, in general, the enlightenment of public opinion on this form of education.

A bill providing for vocational continuation schools has been introduced in the Washington legislature. It provides for

compulsory continuation schooling for six hours weekly, three years for boys and two years for girls, after the age of fifteen. The plan is somewhat similar to the Cooley proposal in Illinois, but differs in empowering the local school board to appoint the board to have charge of vocational training. In this and other respects it resembles the Wisconsin law enacted in 1911.

There are 101 teachers of agriculture in the normal schools of the United States, according to the figures compiled by the United States Bureau of Education. Eighteen of them teach agriculture alone; seventy-two teach agriculture in combination with one or more sciences; nine teach two other subjects; and one three other subjects. One normal school teacher handles agriculture in combination with the following: "Pedagogy, didactics, history of education, civics, child study, and school management."

Concord, N. H., has reorganized its school system along lines approximating the "Six-and-Six" plan. There are eleven grades in all, but the effort is to do the work of the ordinary twelve-grade school. The elementary schools comprise the first six grades. The seventh grade is housed in four buildings and the eighth grade (the first year of the high school) is placed in one building. Departmental teaching obtains in these two years. The high school proper is composed of the ninth, tenth, and eleventh years, and is in the high school building.

PATRICK J. MCCORMICK.

Marriage and the Sex Problem, F. W. Foerster, translated from the third German edition of *Sexualethik und Sexualpädagogik* by Meyrick Booth, New York, Frederick Stokes & Co., 1912, pp. xx + 228.

This book was referred to at some length in the Survey of the Field in the present issue of THE REVIEW. It contains a forceful discussion of the sex problem as it is presented to us in modern life and as it should be presented to the children of the present generation. While the author is not a Catholic, his views are sympathetic with the position which the Catholic Church has ever maintained on these fundamental questions. The volume contains many splendid pages which cannot help influencing for good the present movement for sex education and which will rejoice the hearts of our Catholic teachers. At the completion of an able chapter on The Indispensability of the Ascetic Ideal, he adds a few illuminating pages under the head Religion and Sex, which we believe will prove interesting to our readers.

"The undying importance of the moral and spiritual life-work of the saints, and the permanent necessity for the ascetic life (orders and celibacy) side by side with the ordinary activities of the world, and side by side with family life—all this is a portion of the profound spiritual influence which religion has exercised over the whole sphere of our sexual instincts, an influence based upon a right knowledge of human nature. This protective and restraining function of religious culture still continues to be operative, more or less, through all sections of society. The more society withdraws itself from this influence, the more we shall again learn what undisciplined sexuality really is, and the more the men and women of today will be brought back to an understanding of these ideals and institutions. This will be very valuable for Christians themselves, as well as for 'moderns,' for the former are only too apt merely to acquiesce in these things without appreciating their true significance. This applies not only to the practice of asceti-

cism but to the Christian view of life as a whole, of which asceticism is only an expression and an educational method. The obvious need for discipline and principle which is revealed in the sexual life of today has led many back to the problems of character-training; the same cause will lead them further—namely, to the great pedagogy of 'cerebral energy,' as it is seen developed in religious life. It will be made clear that religion alone really understands and fully takes into account the living force of our sexual nature, that it alone—though not saying much about sex matters—contains within itself the truest 'psychology of sex.'

"The almost miraculous regenerative power with which Christianity can repair the errors of human weakness is illustrated with peculiar clearness by the effect of Christian faith upon sexual degeneration; leaving outward symptoms on one side, it touches primary central causes; it aims, not at counteracting the symptoms of degeneration, but at building up a new center to the whole personality. It is just the depth and simplicity which is absent from the reforming efforts of those who do not base their suggestions upon genuine Christianity. How did Christianity succeed in saving the people of the decadent Roman civilization from their appalling condition of degradation with regard to sexual matters? How did it preserve the new races who came into contact with this state of affairs from being corrupted by it? In what manner are we to explain the regenerative power (shown even physiologically) of religion?

"The answer is to be found in the following facts: *religion overcomes the danger of a one-sided domination of the individual by the intellect,* thus making it possible for the unconscious element in personality again to assume its proper place; it makes it *psychologically possible* for men to free themselves from egotism; and it serves the general purpose of distracting the soul from a too close consciousness of the animal functions —which is a much better way of preserving these functions from any kind of degeneration than the most elaborate hygienic information. The misuse of the sexual functions in the pursuit of merely individual pleasure, the whole self-conscious cult of the erotic which is a feature of modern life, the continual talk-

ing about 'love' without meaning anything more, at the best, than a refined form of self-indulgence,—all these things are closely connected with the wretched poverty-stricken materialism of the whole modern view of life, with the all-destroying intellectualism of our education, and with the widespread breaking down of those great religious ideas which are alone capable of lifting man outside himself and his merely animal being.

"True religious faith is of decisive importance in the sphere of our sexual life. Its special function is to keep intact the creative, generative force in human nature, the unconscious life, and give it a leading place, as compared with the element of egotistical calculation. The influence of our intellectualistic culture upon sexual life is towards emphasizing the self-conscious element and stimulating reflection. This tends to the production of every kind of hypochondria. The erotic instincts, which should by right serve an evolutionary purpose beyond the subjective pleasure of the individual, become fundamentally corrupted and degenerate into degrading sensuality. The religion of the cross has kept alive—within the region of sex as elsewhere—the spirit of sacrifice, the capacity for self-devotion; in opposition to the lust for pleasure, it has protected, enriched, and strengthened all those social and altruistic emotions which are so closely bound up with our sex nature. On the other hand, one-sided rationalism, according to its very nature, must reject sacrifice as it must reject the future life. Even if it theoretically favors the idea of sacrifice, it will never develop the inner strength essential to the life of sacrifice, because the circle of ideas which rationalism fosters is not of such a nature as to lead in this direction. . . . It is precisely in the sphere of sex and of sexual hygiene that this function of religion is of such paramount importance. Hence in the immediate region of sex itself, two institutions and ideals that inspire and exercise the spirit of sacrifice are indispensable aids to keeping our sex nature in a truly healthy condition. When individual egotism, with its moods and cravings, is dominant, the way is open which leads to every sort of psychological morbidity and deterioration. This should be noted by those 'moderns' who are wont to talk of 'healthy ani-

malism,' and those who take up the cult of the nude. They are traveling along a road which leads to the ruin of all healthy life instincts, the highway to decadence."

We have given the foregoing lengthy extract because we want it to be as widely read as possible. These pages, however, do not constitute an exception to the general tone or value of the work from which they are quoted. And if their presence here will serve to interest our readers in this invaluable work to such an extent that they will procure the book and study it, it is well worth the space which it occupies here.

We have repeatedly called attention to the fact that the great fundamenal principles of pedagogy are pointing the way back to the historic Church. Foerster simply gives one more clear illustration of the general truth that the Church in her own life and continued beneficent activity, offers the best illustration in the world of the embodiment of correct pedagogical principles. Catholic teachers, therefore, if they avail themselves of the opportunities offered by the Church herself, should be the safest and most efficient teachers.

THOMAS EDWARD SHIELDS.

Life of St. Francis of Assisi, Father Cuthbert, O.S.F.C., London, Longmans, Green & Co., 1912, pp. ix + 453.

It is a remarkable sign of the tendency of the present age that so widespread and so genuine an interest in the life of St. Francis and in the Franciscan movement should manifest itself. Life is losing its asperities; modern inventions have removed the hardships that in former days were almost inseparable from the lives of most men and women. Modern inventions have found the key to nature's store-houses and men have turned their attention chiefly to the accumulating of worldly possessions. Their confidence is not reposed in Providence but in stocks and bonds. The ideals of chivalry have faded; men refuse longer to follow the poet or the dreamer. The only leadership that is recognized is that of intellect.

It would be difficult to find a more complete contrast to all of this than that which is presented by the life of the poor man of Assisi. Perhaps it is this very contrast that contains the secret of the present interest in the movement which he initi-

ated. There is a feeling of unrest abroad; the heart is not satisfied; the will is not in repose; the emotions are feverish and disturbed. And so men turn naturally to the contemplation of those things which promise rest and peace. To all such, the pages of Father Cuthbert's book will prove as refreshing as the cool shade to one who has been pursued for long hours by a scorching sun. And as one rests and reads the full power and beauty of the life of the emotions is likely to come home to him. Francis trusted neither in wealth, in human prudence, nor in the power of intellect.

Father Cuthbert tells the story with a simple truthfulness that cannot fail to charm and with a consummate art that should satisfy the most exacting stylist. The copious references cited on every page reveal the painstaking, scholarly research that was employed upon this work of love.

In these days, when the cry for reform is in the air, we have much to learn from St. Francis. His method was ever positive; he preached the beauty of poverty instead of attacking the ugliness of wealth; instead of dwelling on the futility of earthly hopes and fading treasures, he set an example to the world of absolute trust in a loving Providence, nor must it be supposed that the world of St. Francis's day was less worldly than the world of today. Hence it is not surprising that even among the followers of Francis men should soon appear who, while admiring the beautiful idealism of the saint, would feel it incumbent upon them to keep one eye on the dictates of earthly prudence. Speaking of one of the early Chapters of the Friars Minor, Father Cuthbert remarks: "To some it had seemed a mad idea then that men should have no care for their own bodily being and leave it all to God. Today the world did not call Francis mad: he was too manifestly a saint. Yet some of them doubted his wisdom when, pointing the moral of his lesson, he commanded the five thousand friars present to give no thought during the Chapter to the providing of food or to any other bodily need, but to concern themselves wholly with prayer and the praises of God. In the event, Francis's faith was abundantly justified, for while the Chapter lasted, the roads leading to the Porziuncola were kept busy with mules and asses laden with provisions for the multitude

of the friars. But this miracle, as they would deem it, might bear witness to the holiness of Francis; yet it could hardly establish a rule for general imitation."

We cannot read the life of St. Francis without being reminded at every turn of the Divine Master whom Francis so faithfully copied, nor can we fail to see that in the one case as in the other, the power of a great reform movement lies in its positive, constructive, emotional elements. Truth and the wisdom of experience may tend to guide and shape the movement, but the power of reform never yet came from the cold depths of the intellect.

In every respect the book before us is a delight. The paper, the binding, the type, and the illustrations are all in keeping with the beauty of the narrative.

THOMAS EDWARD SHIELDS.

Social Principles of Education. George Herbert Betts, New York, Charles Scribner's Sons, 1912, pp. xvii + 318.

In this volume Professor Betts gives us a fairly typical specimen of the philosophy of education that is being written by the educational leaders of the public school system of the United States. The book is well written; the style is clear and terse. The amazing things about the book are the tremendous assumptions which it puts forth as if they were unquestioned axioms. Society is purely the result of natural evolution. Religion, like the art of shoe-making, is purely the work of man's hands. That God could by any possibility have anything to do with the origin or development of social institutions, whether religious or otherwise, is not even worthy of discussion; it is pushed aside as something not even worthy of a passing thought. Society is wholly the work of the individuals who compose it. All its inspiration and all its authority are in last analysis traceable to man in his slow upward march from brute conditions. To the thoughtful Catholic reader the pages of this book offer many suggestions. In proving what society owes to the individual, Professor Betts says: "The vital part played by the individual in the transference of culture from generation to generation is easily seen in a simple illustration. Suppose all the individuals of a given generation

should refuse to be the bearers of race culture. Let them close their minds to all learning and education; let them spurn all our literature, art, science; let them refuse all our institutions and decline to participate in them as members; let them turn from all our organized vocations and reject all our religions and systems of ethics. Where, then, would be all our boasted culture? What would become of all our rich social heritage? We might still for a time have our libraries full of books, but none could read them, and their contents would be lost; we might for a time keep some of our marvelous machines and our scientific formulae, but none could use or understand them, and they would disappear; our stately buildings, our railways and ships would remain for a time, but they would soon crumble away; our art and our music would fail to be understood, and would be lost and forgotten. All these things would possess no meaning for benighted humanity, and hence could have no value. They would, therefore, soon pass into tradition, and from tradition to oblivion. Society would fall apart, and man be reduced to a condition of savagery. Humanity would have to start again at the very foot of the ladder of progress and once more climb with infinite toil and sacrifice towards the goal."

A Catholic could scarcely read this page without calling to mind the history of Protestant Christianity. Men went out from the Church and severed the continuity of the institutions of Christianity. One by one, the truths which these institutions held faded out of consciousness; little by little, the moral standards set up by Christ disintegrated. What availed it that the Bible and the works of the Fathers remained? The descendants of the reformers have lost the key to the understanding of all that Christian literature contains. They have returned to a condition in which man seems to them to have no higher destiny than the brute. The rule of the flesh is asserting itself over the spirit; self-indulgence has replaced sacrifice; there is a painful consciousness that something has been lost out of life and that we must begin again to rebuild, but the way back to the high standards of Christian morality is a long, hard climb, and unless God helps by a miracle, as He

did of yore, the redemption from captivity will be a long way off.

Books such as the one before us only make one realize more keenly the need there is of a restatement of educational problems from a Catholic standpoint.

THOMAS EDWARD SHIELDS.

Debates Intercollegiate, Vol. II, Edited by Egbert Ray Nicholos, New York, Hinds, Noble & Eldredge, 1912, pp. xxiv + 833.

This second volume of Intercollegiate Debates will be found both instructive and serviceable, to all interested in this element of the educative process. The Introduction, especially sections II, III, and IV, presents, in a clear and concise manner, much that is suggestive and valuable, on debating as an art for self-improvement. The choice and arrangement of his subject-matter are worthy of mention, but the bibliographies, given at the end of each debate, and notably those attached to the debates on "The Income Tax," "The Open and Closed Shop," and "The Central Bank," are what make the volume of real service and practical utility.

The editor has done not a little in helping to stir up interest in the art of debating as an intercollegiate activity, by the methods he employed in collecting his statistics on "Intercollegiate Debating among American Colleges and Universities." These will be better appreciated if the Appendixes to the volume are carefully studied. His list of references on Argumentation and Debate deserve special notice. A judicious use of the works and articles forming this list will aid greatly in making the art of debating what it ought to be, a potent educational discipline.

LEO L. MCVAY.

A Text-Book in the History of Modern Elementary Education, with emphasis on School Practice in relation to social conditions, by Samuel Chester Parker. Ginn and Company; Boston, New York, Chicago.

To present the history of the modern elementary school in the form of a text-book for the use of college and normal school students is indeed an admirable service to the cause of education, for the history of the institution will bring much light to

bear on the problems connected with it. In this text-book the author traces the development of the elementary school from the Middle Ages to the present time, but chiefly the elementary school in which the vernacular was taught. While he quite properly eliminates many of the schools of the early Middle Ages on the ground that they taught Latin and not the vernacular tongues, he has not been careful enough to show that they were nevertheless elementary in character, and that the modern elementary school as such owes much, if not its origin, to them.

In the consideration of the elementary schools on a religious basis there is a commendable endeavor to state accurately the attitude of the Catholics and the Reformers for the schools, and to dispel some of the views until recently maintained in regard to the nature of the first Protestant schools. That they were not vernacular, nor elementary, but the Latin schools of the time is made clear.

The value of the book lies principally in the story of the development of the elementary school in the last two centuries, and in the extensive appreciation of the Pestalozzian and Frobelian movements on education in this country. No attention is paid to the history of Catholic elementary schools established and developed in this period, although they, and especially the early ones of this country, might have been noted. The reason for the omission may perhaps be found in the following statement of the author taken from the preface: "The emphasis on the secularizing of elementary education which occurs in the middle part of the book is intended simply as a statement of a historical fact, not as discrediting the importance of religion in public education. Personally, I believe it is unfortunate that the historical development has tended to eliminate religious instruction from public elementary schools. I think Germany has been fortunate in having an administrative arrangement which permitted regular religious instruction in the secularized schools. But this belief in religious instruction does not alter the historical fact that perhaps the most important phase of the reform and improvement of elementary education during the later eighteenth and early nineteenth centuries was the liberation of such education from the control of ecclesiastics and its transference to the control of the secular authorities."

The secularization of the school and the transference of its control from ecclesiastics to the State authorities may be the more important phase of the reform and improvement of elementary education, but the systematic maintenance of elementary schools for the purposes of religious education also represents a significant phase of the movement which the historian should observe if for no other purpose than that of comparison with the secularized public schools. The author may find place for this phase in a later edition of his work.

PATRICK J. MCCORMICK.

Modern Progress and History, Addresses on various occasions, by James J. Walsh, M.D., Ph.D. Fordham University Press, New York.

It is pleasant to note that Doctor Walsh's endeavors to interest the reading public in the historical past are so well received that he is able to present another series of addresses on his favorite topic, "How Old the New." Eleven papers are contained in this latest addition to his works, all of which are lectures delivered on various occasions and augmented for publication, and they treat of problems old and new in Education, various phases of Medicine, Pronunciation, Patriotism, Mutual Aid vs. the Struggle for Life, Christianity and Civilization, Facts and Truths in Education, Post-Graduate Work, the Women of Two Republics, etc. The first, on education, is typical of the others. In it the author shows how old are the problems we understand as the Mother Problem, the Father Problem, the Sex Problem, Vocational Training, Feminine Education, the Nature of Education, the Problem of Conduct, and at the same time he drops into easy discussions of the present attitude towards them.

With the light and entertaining style of the lecture all of the papers make pleasant reading, and they carry with them a wholesome amount of information connected with the history of the questions treated. If the author does not succeed in convincing that there has been really little advance in education and science in modern times, he very well presents many interesting anticipations of "modern novelties."

PATRICK J. MCCORMICK.

The Catholic Educational Review

APRIL, 1913

THE SCHOLASTICS AS EDUCATORS[1]

Scholasticism as a movement in the history of education has been most frequently studied and appreciated in the period of its decline rather than in the period of its greatness, and the estimate put upon it has been in consequence far from correct. It has been most familiarly known to English readers for the abuses connected with it rather than for its merits and points of excellence, and the magnificent service which it rendered to science and education has been almost entirely ignored. It is safe to say that no other movement has been more bitterly assailed by the historians of education, and yet for many reasons it deserved sympathetic treatment from them. As its name implies, it was in the first place a movement of the schools, and its leaders, Schoolmen; it was a movement of immense proportions extending over the entire Middle Ages from Boethius to Erasmus, from the sixth to the sixteenth century, including all of the educational theory produced in that wide range, and all of the educational institutions, some of which have never been surpassed, and surviving in its effects to the present time; it produced a library of educational literature, and an army of educators, who while differing widely in the various stages of the movement were united by a common name and profession. Its representatives were the practical

[1] Lecture delivered at the Catholic University of America on the Feast of St. Thomas, March 7, 1913.

teachers and administrators of educational institutions, writers on educational theory and practice, possessors of a well-defined system of schools. To obtain a fair idea of the general movement, and to appreciate the signal efforts of its leaders, it seems proper to view Scholasticism in the period of its glory, when its brilliant lights illumined the academic world, and its institutions dominated the educational field—in the period from St. Bernard in the twelfth century to William of Occam in the fourteenth. This we propose to do here.

The name "Scholastic" is an old term which comes down from the *Scholasticus*, or head-master in the cathedral school, a title given to head-masters generally in the Middle Ages and eventually to their system of teaching, e. g., scholastic philosophy, theology, etc. It is well to emphasize this fact: that all were teachers, not merely theorists, for, using the empirical standard of modern times which tries everything in the fire of the educational laboratory, the school room, the Schoolmen should thereby gain many points in their favor.

In the twelfth century the Scholastics were of two distinct classes, the mystics or contemplatives, and the rationalists; the one represented in education by Hugh of St. Victor, and the other by Peter Abelard. Both classes present interesting studies to the educator from the theoretical standpoint, for in education, as in philosophy, they offer many contrasts. Hugh of St. Victor, a teacher and canon regular of the school of St. Victor, Paris, was the author of a unique student's manual.[1] He is the spokesman of the mystics and those Schoolmen who opposed the narrow educational views of the disciples of Abelard. The latter, as is well known, gave an undue importance to logic in education and deprecated the utility of the other studies of the liberal arts. The mystics, as represented by Hugh, maintained the neces-

[1] "Eruditionis didascalicae libri septem."—Migne, Pat. Lat. CLXXVI, 759.

sity of a fuller educational scheme. They contended that the arts course by its content and training would give a proper preparation for the study of logic.[1] The work of Hugh, intended to develop in students orderly habits of study, treated all the subjects of the curriculum and discussed the methods of study. In the pedagogical phraseology of the present time we would say Hugh pointed out the unity and correlation of all knowledge, the mutual relationship of all the studies, discussed the utility of analysis and synthesis in the art of study, emphasized the principle that learning proceeds from the known to the unknown, and, in short, while producing a book helpful as a guide to students, discussed educational theory and method. For this reason he has been spoken of as the only educational theorist excepting Gerson in the Middle Ages, an inaccuracy, it is true, but one containing a tribute to his pre-eminence in this early period. Another work attributed to him, "De vanitate mundi," "On the Vanity of the World," contains a description of a school in which the students are engaged in copying manuscripts and in studying herbs, physiology and anatomy; and while we know that he deprecates many of these studies in comparison with the divine sciences, his testimony to their existence in the schools is very valuable.[2]

Vincent of Bauvais (†1264), a Dominican friar, contemporary and friend of St. Thomas, is representative of the scholastic educators in another sense. He also wrote for the benefit of students, but in a manner quite different from that of Hugh of St. Victor. The friend of King Louis IX, he was a member of the royal household and the tutor of the King's children. He conceived the plan of presenting the student world with a trustworthy compendium of learning. He deplored the condition of books which through ignorance and carelessness of copyists

[1] Ibid. III, 3.
[2] "De Vanitate mundi"—Migne, Pat. Lat. CLXXVI, 701.

were incorrect and unreliable, particularly in regard to the wisdom inherited from the past. He contemplated producing not only a book of universal knowledge, an encyclopedia, but one whose information would be accurate, taken from original sources and carefully transcribed. King Louis supported him in the project, and gave him every opportunity to procure books and copyists for his working library. The work appeared after several years of patient labor, bearing the title of "Speculum Majus," the "Great Mirror," a truly great work of its kind, and which, with another treatise, should insure a place for Vincent among the most serviceable educators of the period.

The Speculum Majus is representative of a class of scholastic educators who, while as orthodox as Hugh of St. Victor, were interested in all science and learning, in all that referred to God, to His creatures and to nature, and who believed that in learning and education God was glorified. Vincent believed in the unification of knowledge and although his work incorporated information on thousands of subjects taken from a multitude of authors ancient and modern, there was one body of knowledge, as there was one system of philosophy. His purpose in the work was to make God better known both in Himself and in His creatures, visible and invisible, and thereby inflame the sacred fire of love for Him in all hearts; but also to help the preacher, lecturer, controversialist, and the student in the explanation of practically all of the philosophical, moral and scientific problems of the time This was to be done by placing before them the wisdom of the great doctors, poets, philosophers, Christian and pagan, making accessible to all what the past had thought and written.

One can see by the introduction that Vincent was obliged to prove the worthiness and the necessity of his work. He had many critics who distrusted his plan, or

objected to many of its aspects; some thought it too new, others inadequate for the purpose in mind, and others disapproved of his extensive consideration of the natural sciences. He answered them in the preface, and it would seem that he forever silenced criticism by the excellence and the usefulness of the book.

The Speculum Majus has three parts, the Speculum Naturale, Speculum Doctrinale, and Speculum Historiale, which altogether contain 80 books in 9,885 chapters. It may be interesting to point out some of the topics treated in each part and especially those with which the medieval student is seldom thought to have been concerned. The Speculum Naturale, or Mirror of Nature, treats of theology, psychology, physiology, zoology, botany, cosmography, mineralogy, physics, and agriculture. One is astounded at the number and variety of subjects included under natural science on all of which Vincent had gathered information. It is curious perhaps to find theology there, but nature is treated as the work of God's creation; in fact, the very method of treatment is based on the order of creation; for instance, on the fourth day, when the sun and moon were created, he considers all of the heavenly bodies, eclipses, seasons, etc.; and on the sixth day, when God created all of the animals and man, he discusses the types and species of animals then known down to reptiles and insects and man both as to body and soul, his faculties, reason, ideas, emotions, etc.; he also gives a detailed description of the human body.

If we recall that he compiled this data when Albertus Magnus was lecturing and writing on studies in physics and the natural order, and Roger Bacon absorbed in his experiments, we realize how incorrect is the assertion that the Scholastics abandoned everything else for the study of philosophy and theology. The knowledge of nature which the Scholastics had, and the method they

advocated for its study, are not well enough known. They did not collectively embrace the study of the natural sciences, nor did they learn as fruitfully of them as later generations of scholars, but they were deeply interested in natural phenomena, and they studied nature by observation, by experience, and by the inductive method. Albertus Magnus has said in his "De vegetalibus et plantis," wherein he describes and catalogues all of the trees, plants and herbs known in his time, "All that is here set down is the result of our own experience, or has been borrowed from authors, whom we know to have written what their personal experience has confirmed: for in these matters experience alone can give certainty."[1] Albert was a great botanist and geographer, and a fine example of the medieval scholar who sought scientific explanations of natural phenomena and who in more than one instance surprises us with real anticipations of modern discoveries. They may be called deductions or speculations but they were remarkable for their sagacity and conformity with the facts of later experience. All that was known then of natural science Vincent of Bauvais included with natural philosophy under the title of the "Mirror of Nature."

The second part, Speculum Doctrinale, or the Mirror of Doctrine, treats of logic, rhetoric, poetry, geometry, astronomy, the instincts, the passions, education, the industrial and mechanical arts, anatomy, surgery, medicine, jurisprudence, and the administration of justice; in short, it is a collection of brief chapters on the subjects of the curriculum of the Middle Ages, i. e., on the Seven Liberal Arts, but also on the faculties of man

[1] "Earum autem quas ponemus, quasdam quidem nos experimento probamus. Quasdam autem referimus ex dictis eorum, quos comperimus non de facili aliqua dicere nisi probata per experimentum. *Experimentum enim solum certificat in talibus,* eo quod tam de particularibus naturis simile haberi non potest." D. Alberti Magni Opera Omnia, Vol. X; De vegetalibus et plantis, VI, i, 1. Borgnet: Parisiis, 1891. Cf. Drane, Christian Schools and Scholars, 420. London, 1881.

concerned in education, the senses, the emotions, the intellect. It is a thesaurus of information for the increasingly popular studies of law and medicine which were then contending for supremacy in the schools. One notes that many questions of an educational nature are treated there and views expressed which refer to heated discussions of that great century. To meet some of the criticisms against the manner and plan of his work he defends, like Hugh of St. Victor, the study of literature, of philosophy, the liberal arts, the sciences, as necessary and useful for theology and for all of the purposes of Christian society and the Church; he pleads in behalf of a liberal education, for that in his judgment is one of the divinely appointed means for the regeneration of fallen man. He, therefore, treats of the subjects it includes and offers many valuable recommendations as to methods and study plans.

The Speculum Historiale, or Mirror of History, forms the third part and is a history of the world from creation down to A. D. 1250. The author wanted to do for the historical knowledge what he proposed to do for all the other sciences, i. e., to give the student in a compendious form the important facts of the past. Does not this presuppose that the students of the time were interested in history? Indeed, those who study this period carefully and note such significant things as this arrangement of Vincent's work, grow in the conviction that history was then a more real and profitable study than later in the Renaissance when historians were often read less for their content than for their literary style. The Speculum Majus consequently constitutes for its day the sum of knowledge. It was for the student what an encyclopedia and text-book would be to-day, and its influence was considerable.

In another treatise, "De eruditione filiorum regalium," "On the Instruction of Princes," more of the

educator's theory is to be found This was addressed to Louis IX, King of France, and Thibaut, King of Navarre, both of whom had urged Vincent to write on the subject. Like the other numerous treatises on the training of princes, *de regimine principum*, it was intended for wider reading. It embodies Vincent's views and the result of his experience in private teaching. With the similar treatises of Colonna, of Denys the Carthusian, of Pope Pius II, and many others of the later Middle Ages we have an example of an important form of educational literature in which the old Roman type of training as sanctioned by Christian Fathers received its exposition and defense. It aspired to make the prince a leader in learning and culture as he was in power. The writings of Denys and those of the later period are especially important for the truly Christian spirit which the Scholastics as well as the Humanists desired in every phase of education.

Among the writings of the great Schoolmen, Albertus Magnus, St. Thomas, St. Bonaventure, Duns Scotus, and Occam, are to be found many treatises of educational value, as, for instance, those of Albertus on geography, cosmography, plants and animals, some of which were contributions to their respective sciences, but these would properly rank as text-books rather than educational treatises. They were the practical books needed by the schools, and even the manuals of the students. The writers aimed in them to extend the field of science and especially to make knowledge accessible. Erudition being the ideal in education, works appeared aiming to give the sum of knowledge, just as among the institutions there arose the school of learning in which the whole range of the sciences was to be taught, viz., the university.

Some did, however, like Hugh of St. Victor, examine the theoretical side of education. In the "Quaestiones

Disputatae" of St. Thomas is a treatise entitled "De Magistro," "On the Teacher," which may be cited as an excellent example of the scholastic theory and philosophy of education. In it questions fundamental to the process of learning are treated, not so much in relation to method as to the psychological processes involved. St. Thomas bases the work of education upon the principles which serve as the foundation for his system of philosophy. His theory on the acquisition of knowledge, the origin of ideas, is applied to the deepest aspects of the educative process. The divine influence in the acquisition of knowledge—for all knowledge comes from God and its first elements are deposited in man as *rationes seminales*—and in the whole process of learning, is scientifically expressed by St. Thomas both in regard to the teacher and the pupil. The teacher's office in cooperating with God in the process is consequently of the highest dignity.

St. Thomas, like all of the medieval educators, is concerned with the qualifications of the teacher, but he exacts a finer intellectual equipment than most of the others. His teacher must have not only the moral qualifications always insisted upon by the Christian educational writers, but he must have an intimate knowledge of mental processes, the functions of the senses, emotions, etc., for his work is to assist in the development of the pupil's capacities, in the unfolding of the youthful powers. He did not urge self-activity on the part of the pupil: his system everywhere assumes that, for with him the process of learning is "growth in self-activity."

While these are only indications of the principles expressed in "De Magistro" it may be stated here that the work is an excellent embodiment of scholastic philosophy applied to education. As to the process of education, it may be surprising to learn that according to St. Thomas, "Education is no mere imparting or

infusion: it is rather a solicitation, suggestion, and direction, by which the mind is prompted to exert its natural power in normal ways. . . . While chief stress is laid upon the development of intellectual function, due notice is taken of the subordinate faculties. Sense, imagination and memory co-operate both in the acquisition of knowledge and its retention. Their importance is clearly shown by St. Thomas when he declares that they account for individual differences in mental capacity." The physical side of men deserved attention for this reason and because "Vigor of mind corresponds to soundness of body, so that the healthier organism ensures superior intellectual attainment."[1]

On such philosophical theory is based the Scholastic science of education; on these principles their methods rested. If we supplement the above treatises with the many writings of the great Schoolmen on the mind, soul, functions of the emotions, and psychology generally we have no mean body of educational thought, and since all of these scholars were teachers it is proper to feel that their theories saw concrete application. They were daily expounding their views in accordance with their principles and eventually developed the method associated with their name, the Scholastic method.

The Scholastics sought to institute a harmony between philosophy and revelation, between the principles of logic and the truths of faith. Philosophy and theology came to be their leading studies when the Master of Reason, Aristotle, was made the servant of Christian Truth, and his logic adopted as the means for establishing the reconciliation between reason and faith. The method when fully developed, although it differed slightly with many of the authors, embodied certain elements of procedure. There was always the thesis, or proposition, its discussion,

[1] Cf. Pace, "St. Thomas' Theory of Education;" Catholic University Bulletin, VIII, 290-303.

proof, the citation of objections to it and their solution. The method submitted everything to the canons of reasoning, gave room to the presenting of all sides of the question under discussion, was flexible in the hands of different authors, and succeeded admirably in the exposition and defence of the Christian religion, and the clear definition of many points of doctrine. What was its success can best be shown by the scientific spirit it generated, the habit of precise thinking and of accurate expression, and the number of great men and institutions it produced.

The Scholastics set about to learn all that was knowable. From the time of the zenith of the movement to its decay and decline men are identified with it who amaze the modern world for their erudition. To Albertus Magnus it was said "Scisti omne scibile," and judging from his writings and the tributes paid to him there is little doubt of the truth of the statement. Consider the splendid array of the doctors of the scholastic movement: *Doctor Universalis,* Albertus Magnus; *Doctor Angelicus,* St. Thomas; *Doctor Seraphicus,* St. Bonaventure; *Doctor Subtilis,* Duns Scotus; and *Doctor Singularis et Invincibilis,* William of Occam; and these titles are but slight indications of the calibre and influence of the leaders. In the fourteenth and fifteenth centuries appear the universal geniuses, such as Pico della Mirandola, the young paragon of learning famous for his challenge to defend 900 theses on everything known, and whose erudition is one of the marvels of history; and the other wits of the Academy of Florence, men who had, it is true, outgrown the schools but who owed it to the Scholastics that they had been educated at all.

While Scholasticism attended principally to philosophy it is erroneous to think that the other branches of knowledge were neglected, or that medicine, law, and letters disappeared from the course of study. To speak only of the latter, for there is no difficulty with the history of the

others, let it be noted that the very forerunners of the movement for the revival of letters were the pupils of the Schoolmen, Dante and Petrarch, for example, in whose works are to be seen many evidences of scholastic teaching. Where were they taught that Italian which they possessed along with their knowledge of Latin and philosophy if not in the system developed under Scholasticism? On this point of the liberal studies it is well to recall that some of the Scholastics themselves were poets and mystics, and that the greatest thinker and scholar of all, St. Thomas, was capable of the sublime poem "Pange Lingua," which contains the "Tantum Ergo;" the "Verbum Supernum," which contains the "O Salutaris Hostia;" and the beautiful office of the feast of Corpus Christi.

In their educational scheme the Scholastics did not allow the new studies, however absorbing or attractive they were, to supplant the old. The ancient writers were still taught in connection with grammar and to a greater extent than is usually thought possible. They were overshadowed by theology and philosophy, by law and medicine, but the dominant interests of the time made it so, just as with us, the natural sciences have taken issue with the humanities for favor in the schools. To the credit of the Schoolmen it should be observed that when the great revival of literature and art took place, in the Renaissance, the scholastic institutions of Italy, the universities, became centers of the movement and furthered its advance even as they had prepared the world for its coming.

In the educational scheme the various subjects of learning had a definite relationship and a coördination that is sadly lacking in education to-day. Whatever studies had been added by the Scholastics to the curriculum did not crowd out the older nor take from their importance. There always remained the Temple of Learning, or the Tower of Wisdom, with all of the subjects in their respec-

tive places. A story could be added to it but the order was not disturbed. This Temple of Learning is, by the way, one of the best examples of the coördination in studies held in the popular imagination of the Middle Ages. It is found in the allegories and poems typifying ascent or advance in learning, just as in the spiritual works the Ladder of Perfection typified ascent in virtue. In the Temple of Learning is represented the unity and the coördination of knowledge. The boy is admitted to it by Wisdom when his letters have been learned, and there by definite stages or grades he mounts upward; on the first and second floors, through Grammar; on the third, through Logic and Rhetoric, or the rest of the trivium; on the fourth, through Music, Geometry, Astronomy; on the fifth, through Philosophy and Physics; and then at the summit, or in the tower, Theology, the truth which tells of God.

Again this unity of knowledge was pictured by the Camp of Wisdom where Minerva herself resided, but whose august presence could only be approached by the several steps of the liberal arts leading to the academic degrees and culminating in Theology. In the Camp all of the academic virtues like diligence and industry are represented as well as their counterparts, the vices of laziness, sloth, and it is seen that only the diligent can obtain the crown in the doctorate. The body of knowledge was evidently coördinated, and the process of learning was graded; there was as with us at present, the elementary, secondary, and higher schools.

Some have compared the scholastic system of education to the medieval Gothic cathedral; centuries in the building, it incorporated all of human art and science, unified in purpose and cause to represent the unity and solidarity of Christian learning, pointing upward and lifting thought and inspiration to the divine. As the cathedral surmounted by the Cross is the monument of

Christian art and faith, so scholastic education dominated by the science of God is the monument of the medieval learning. It represents the work of Christian genius, flowering in the Mistress of the Sciences, persisting to the present and unlike the monuments of stone destined to remain forever.

Scholasticism like all great movements saw its period of decay and decline. The elaborate system of reasoning and discussion which had wrought the solution of the gravest problems in philosophy and theology suffered to be applied to unworthy and even frivolous questions. Could more have been expected? The field of knowledge had been traversed by the great Schoolmen, their speculations had touched upon every mystery of Christian faith; other fields of thought were needed for the use of the powers that had been developed. In truth, Scholasticism had served its purpose, and as in thought so too in education it gave way to a newer movement. The Renaissance sprang up suddenly, but not as a movement unrelated to its predecessor. It found an educational world ready for its new Gospel, a university system everywhere and magnificently established, centers of learned men and societies, an academic world sated with speculation and philosophy and hungry for the culture and the beauty which the revival of a glorious past would bring. The educational aspect of the Renaissance shows effectively how much it owed to Scholasticism for the impetus it promptly received, and how much of an intellectual inheritance it enjoyed and particularly by means of the universities, the institutions in which Scholasticism had seen its most brilliant career.

However much the present is indebted to the Renaissance which supplanted Scholasticism, it is well to observe that had not the substantial and fundamental subjects of education been retained, i. e., philosophy, theology, the exact sciences, besides letters, for all of which

Scholasticism stood, and had not the great institution of the university been able to outlive and survive the college or the product of humanism, the literary movement would have died of its own limitations. What has survived to-day in university or higher education and largely in secondary is the direct bequest of the scholastic teachers who not only preserved the literature of antiquity, stamped education with the mark of Christian principles, but whose works in spite of the ridicule of a Rabelais, or the bitter attack of a De la Ramée, or the narrow jibe of a reformer, and a literature of abuse and contumely, constitute the basis of the education of a considerable portion of modern society.

Patrick J. McCormick.

HIGH SCHOOL ENGLISH, RELIGION'S HANDMAID.

The admirers of the public schools of the United States would be increased by the million, if some satisfactory way were discovered and applied by which moral instruction, founded upon a solid religious basis, could be introduced into every class room throughout the land. American boys and girls go through a pretty complete course of instruction, in our public elementary and high schools but, at the end of it all, they have no adequate conception of moral goodness, man's ultimate end, the moral law and its sanction. These ethical principles depend upon religion for solidity and effectiveness; and, unhappily, religion has no place in our public schools.

The Catholic position, on the education problem, is corroborated, fortunately, by statements, found here and there, in the English literature prescribed in the College Entrance Requirements and in the Syllabus for Secondary Schools of the New York State Education Department. From a fairly large number of books listed by the colleges and by the Regents, the teacher of high school English is free to select a certain few for reading and study by the class. In this freedom of choice, in assigning parts for more careful perusal, and by a timely word of comment, the Catholic teacher of English in the public high school can do something, now and then, to remove prejudice from the minds of non-Catholics and to strengthen those of the faith in allegiance to Church and in the practice of virtue. Even the positive religious teaching of the Catholic high school may become all the more effective, for some, if re-enforced by the statements of the masters of English, at the period when the mother tongue is under direct consideration.

Not all the English reading of the College Entrance Requirements or of the Regent's Syllabus is available for supplementary religious teaching. Gaskell's Cranford, Treasure Island and the Oregon Trail, for instance, are indifferent enough from the ethical viewpoint. On the other hand, the Old Testament narratives and Pilgrim's Progress are evidently intended as a means of moral education. Such other works, as may easily be made serviceable to the cause of religious and moral training, will be named, and the passages most worthy of note will be indicated.

It is fitting, for more reasons than one, to begin with Washington's Farewell Address. Nobody doubts, for a moment, that Washington had at heart the best interests of this nation for whose independence he fought and for whose welfare he labored till the sixty-sixth year of his age. When about to retire from public life, our first President gave a parting word of advice to his fellow-citizens, the American people. The purport of this farewell address was to point out what, in the opinion of the "Father of His Country," would tend most effectively to the perpetuation of our free institutions. "Of all dispositions and habits which lead to political prosperity," said Washington, "Religion and Morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert these great pillars of human happiness . . . Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."[1]

[1]Messages and Papers of the President, vol. I, page 220.

Carlyle, in his essay on Burns, makes statements which show pointedly the advantage of a religious principle in morals. The Scottish censor tries to account for the partial failure of his fellow-countryman, the poet. The adversities of Burns are compared to those of the more eminent writers of world literature, Cervantes, Ercilla, etc., and the question is asked how it is that these latter could produce the masterpieces, Don Quixote and Arancano, at a time when apparently they were overwhelmed with misfortune, whereas Robert Burns, in his hour of trial, yielded to self-indulgence. Cervantes and Ercilla, according to Carlyle, had two assets which Burns wanted, "Both which, it seems to us, are indispensable for such men."[2] The first is, "They had a true religious principle of morals."[2] Doubly worthy of note is this admission of the Presbyterian Carlyle in favor of the superior efficacy of the morality of the Spanish Catholic authors. Cervantes had fought for his religion in the battle of Lepanto, 1571, and in souvenir of that decisive victory over Islam, he was maimed for life. Later on, when a prisoner and a slave in Algeria, he planned numerous dramas and a world-renowned masterpiece of fiction. Ercilla, who had loyally served his king on the coast of Chili, became the innocent victim of treachery, and under the shadow of the gallows, as in the intermissions of wildest warfare, he produced what Spain considers her national epic, the Arancano. Of the Catholic Cervantes and Ercilla, Carlyle further writes, "Not personal enjoyment was their object; but a high heroic idea of Religion, of Patriotism, of heavenly wisdom, in one or the other form, ever hovered before them; in which cause they never shrank from suffering, nor called on the earth to witness it as something wonderful; but patiently endured, counting it blessedness enough so to spend and be spent. Thus the 'golden-calf of self-love,' however curiously carved, was not their deity; but the Invisible Goodness, which alone

is man's reasonable service.''[2] On the other hand, the failure of Burns to reach the heights to which his poetical powers seemed adapted, is accounted for by this short sentence of Carlyle, ''He has no Religion.''[2]

In Comus, Milton extols the excellence of chastity. The seductive utterance,

''''Tis only daylight that makes sin''[3] comes from the mouth of the vile fiend, and stands self-condemned. As the tempter presents the alluring glass, the fair virgin retorts to his enticing blandishments,

> ''''Twill not, false traitor!
> 'Twill not restore the truth and honesty
> That thou hast banished from thy tongue with lies.''[4]

The duty of avoiding the occasions of sin against the Sixth Commandment, is brought out by the words put in the mouth of the Attendant Spirit:

> ''Come Lady; while Heaven lends us grace,
> Let us fly this cursed place,
> Lest the sorcerer us entice
> With some other new device.''[5]

As the delicate virtue of holy purity shrinks from the slightest taint, like the sensitive plant from the merest touch, so the utility of shunning even the faintest suspicion of guilt is apparent; it is adroitly put by Tennyson in the words of admonitory refusal of Launcelot to Elaine's final request:

> ''Nay, the world, the world,
> All ear and eye, with such a stupid heart
> To interpret ear and eye, and such a tongue
> To blare its own interpretation.''[6]

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[2]Carlyle's Essays, Burns, toward the end.
[3]Milton's Comus, line 126.
[4]Milton's Comus, lines 690-2.
[5]Milton's Comus, lines 938-41.
[6]The Idylls of the King, by Tennyson, Launcelot and Elaine, lines 935-8.

Macaulay, in his Lays of Ancient Rome, refers in deprecating terms to offenders against chastity; witness "Virginia." Again, in the Lay on the Battle of the Lake Regillus, Sextus, on account of a failing in this respect, is never mentioned except after the epithet *false*.

"Their leader was false Sextus,
That wrought the deed of shame;
With restless pace and haggard face
To his last field he came."[7]

His end is in keeping with his ignoble character.

"And in the back false Sextus
Felt the good Roman steel,
And wriggling in the dust he died,
Like a worm beneath the wheel."[8]

An opportunity for a word of instruction on the limited possibilities of natural virtue and the need of divine grace is afforded by the closing verses of the masque Comus:

"Mortals that would follow me,
Love virtue; she alone is free,
She can teach ye how to climb
Higher than sphery chime;
Or, if virtue feeble were,
Heaven itself would stoop to her."[9]

When the Vicar of Wakefield is in the hands of students, a comparison might be appropriately instituted with the Sacred Book of Job. The misfortunes of the Vicar in his person, his property and his family are not unlike those of the man in the Land of Hus. The lesson taught is one of patience, of confidence in God even when He chastises. Such a lesson is needed in our day when

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[7] and [8]Lay on the Battle of the Lake Regillus, by Macaulay, stanzas 12 and 36, respectively.
[9]Comus by Milton.

reversal of fortune and loss of honor impel so many to attempt self-destruction. Even the profession of public school teacher is not beyond reproach on this score. At the New York State Education Convocation, in Albany, October, 1907, some leaves from the teachers' necrology were read; and it was a matter of no slight amazement to many present that a large percentage of the former educators of the Empire State had committed suicide. The Vicar of Wakefield, like the Book of Job, may be made to direct attention to the silver lining in lowering clouds.

There is a chance to refer to Catholic doctrine on grace, repentance, confession and devotion to the Blessed Virgin, when The Ancient Mariner is under study. The sinner goes through, in his remorse, experiences typified by the horrors depicted in parts 2, 3 and 4 of the poem, until God gives that first preventive grace in virtue of which fallen man turns to the Lord, and finds relief in contrition and prayer, like the Mariner in the stanza:

"The self same moment I could pray;
And from my neck so free
The Albatross fell off, and sunk
Like lead into the sea."

This conversion is attributed, in the opening stanza of part fifth, to the intercession of Our Blessed Lady, the Refuge of Sinners.

"To Mary Queen the praise be given!"

Though mortal sin is forgiven by an act of perfect contrition, still there remains the obligation of submitting it to the keys, when opportunity offers; so when the Mariner meets the Hermit (priest), confession is made and absolution received, as recorded in part seventh:

" 'O shrieve me, shrieve me, holy man!'
The Hermit crossed his brow.
'Say quick,' quoth he, 'I bid thee say—
What manner of man art thou?'
Forthwith this frame of mine was wrenched
With a woeful agony,
Which forced me to begin my tale;
And then it left me free."

Thus by the sacrament of Penance can the sinner say with more truth than said Gareth,

"I leap from Satan's foot to Peter's knee."[10]

The efficacy of sacramental absolution is further insisted on by the words of Elaine,

"Bid call the ghostly man
hither, and let me shrive me clean and die."[11]

The Vision of Sir Launfal arouses many a thought of Catholic doctrine and of Christian virtue. Charity for one's neighbor is the keynote of the poem. The motive in almsgiving could hardly be better presented than in the following lines:

"And Sir Launfal said—'I behold in thee
An image of Him who died on the tree;
Thou also hast had thy crown of thorns,—
Thou also hast had the world's buffets and scorns,
And to thy life were not denied
The wounds in the hands and feet and side:
Mild Mary's Son, acknowledge me;
Behold, through him, I give to thee!' "[12]

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[10]Idylls of the King, by Tennyson, Gareth and Lynette, line 528.
[11]Idylls of the King, by Tennyson, Launcelot and Elaine, lines 1092-3.
[12]The Vision of Sir Launfal, Part Second, Stanza V.

It is true, the couplet,

> "He gives nothing but worthless gold
> Who gives from a sense of duty,"[13]

conveys a wrong impression, as Brownson[14] proved upon the appearance of the poem some sixty years ago. The poet failed to see that a sense of duty is a far nobler and more meritorious incentive to action than is mere feeling. However, open-hearted generosity is commended in Sir Launfal, and this virtue like mercy in the Merchant of Venice, is shown to be doubly blessed.

The folly of so-called reformers, who would right wrong by the unwarrantable infliction of greater wrong, is put in bold relief in A Tale of Two Cities. It must be admitted that the French seigneurs were unjust, at times, and that they ignored, occasionally, the rights of the proletariat; but then, the methods of the revolutionists were still farther removed from the golden rule. The excesses of the would-be reformers are so faithfully described by Dickens, that A Tale of Two Cities deserves to be placed in the class of antidotes to the worst phase of present-day socialism.

The moral obliquity of the lie is alluded to in Gareth and Lynette thus:

> "Our one white lie sits like a little ghost
> Here on the threshold of our enterprise."[15]

This other line

> "Who cannot brook the shadow of any lie,"[16]

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[13]Ibid. Part First, Stanza VI.
[14]The Works of Orestes A. Brownson, vol XIX, pages 308-317.
[15]The Idylls of the King, by Tennyson, Gareth and Lynette, lines 291-2.
[16]Ibid., line 287.

indicates how detestable lying was to the chivalrous King Arthur, who, Christ-like, could inspire his followers with the truest and noblest ideals; viz., to

"Live pure, speak true, right wrong, follow the king."[17]

In Macbeth, Henry V, and the other plays of Shakespeare among which a selection may be made by the teacher, the aim of the dramatist is to show "Virtue her own feature, scorn her own image." Unlike so much of our modern literature, the Shakesperean dramas present no interesting branches of matrimonial vows, no maudlin sympathy for those who meet with the just retribution of their misdeeds.[18] With Shakespeare sin is deformity; virtue, loveliness; on crime is inflicted its due chastisement, and Christian heroism, manifested in self-conquest, is clothed in all attractiveness and held up to admiration. The religion and the morality of Shakespeare are undoubtedly Catholic, and Carlyle is right in referring to him as the "flower of Catholicism."[19]

The immortality of the soul and a future life are realities confidently acknowledged in Snow-Bound. Whittier, in alluding to his sisters, already departed this life, lovingly imagines them still living and happy, and not far from him. Apostrophizing one of them, he asks,

"Am I not richer than of old?
Safe in thy immortality,
What change can reach the wealth I hold?
* * * * *
I cannot feel that thou art far,
Since near at need the angels are."[20]

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[17]Ibid., line 117.
[18]The Religion of Shakespeare, by Rev. H. S. Bowden, Priest of the Oratory, London.
[19]Carlyle's Works, French Revolution, vol. I, book I, chap. 2.
[20]Snow-Bound, by John Greenleaf Whittier, near middle of poem.

This passage of the Quaker poet naturally elicits a sympathetic reference to the Catholic doctrine of Communion of Saints and to the teaching of the Church on Purgatory. The duty of praying for the suffering souls, and the spiritual charm and general utility of prayer find apt expression in the parting words of the dying King Arthur:

> But thou,
> If thou shouldst never see my face again,
> Pray for my soul. More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."

The suggestions here made are not intended, in any sense, to be entered as a substitute for a course of religious instruction. On the contrary, it is maintained that every system of education that aims at perfection ought to inculcate Christian morality, based on a firmly fixed and complete creed. This position of Catholics on the question of education is, happily, strengthened by certain allusions in some of the English literature that may be placed in the hands of high school students. The Catholic teacher of academic English has, therefore, an opportunity for good which should not be neglected.

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MOVING PICTURES IN THE SCHOOLS

"I have a new idea about education," said Edison in a recent interview. "Education by moving pictures. . . . Take the alphabet. You remember how hard it was to learn your letters? Why? Because it was dry and uninteresting. . . . But now see what we'll do: Suppose, instead of the dull, solemn letters on a board or card, you have a little play going on that the littlest youngster can understand—oh, as small as that," and the wizard's hand shot down to his knee. "The play begins with a couple of little lively fellows who carry in a big letter T. They put it down and it stands there. Then they carry in an H. Then a little cuss comes in, hopping, skipping and turning somersaults, and as he takes his place next to the H you see he is the letter I. Next to him they put down an S. There you have the word 'This.' In the same way they bring in the letters, or the letters run in or dodge into place, and this sentence stands there: 'This is a man.' Then a hand appears pointing, and up marches a man for it to point at. Of course, the teacher gives the children the name of the letter and pronounces each word as they go along and you can see how eagerly the youngsters will watch every movement on the picture-screen, for there will be something going on there every moment. Nothing like action—drama—a play that fascinates the eye—to keep the attention keyed up. I don't think it'll take them long to learn the alphabet that's lively and full of character."

This sounds delightfully interesting and voices in a practical way the present desire among educators to introduce moving pictures into the classrooms from the kindergarten to the university. There can be no doubt about the utility of cinematography as an educative entertainer in general, but when we come to consider the ad-

visability of its introduction into classrooms, we find convincing arguments on both sides of the question. However, before examining the arguments of either side, let us first learn just what a moving picture is.

THE NATURE OF MOVING PICTURES

We know what a picture is. It is a representation of something. A moving picture, then, is the representation of something moving by means of photographs at stated intervals. Physicists tell us that the underlying theory is the persistence of the impression made by light upon the retina. And what does this mean? A practical example will show. Take, for instance, a match whose end still glows and move it quickly about. We see a luminous *line,* instead of a *point.* Whence comes this impression? Simply from the fact that each luminous impression lasts a certain definite time, fixed by the Belgian physicist, Plateau, at 0.14 second. During this time the object in motion has been displayed, so that we still see it in one place after it has moved to the next.

PHYSICALLY INJURIOUS

Of its very nature, then, the moving picture is deceptive. We think we can see an object *moving,* whereas, as a matter of fact, we see it already *moved.* The result is the same, so far as we ourselves are concerned, whether we see an object *moving* or *moved;* but, it has been asked, is our physical eye incapable of noting the difference? Is not the jump in apparent motion, however infinitesimal that jump may be,—is it not appreciated almost unconsciously by the lens of the eye? The effect may be imperceptible at first, but it is none the less injurious in the final outcome. This is the reason why eminent specialists tell patients suffering from headaches and other nervous troubles that directly or indirectly affect the eyes, not to attend moving picture shows. Dr. George M. Gould, in a

recent issue of *The Journal of the American Medical Association,* says that constant attendance at moving picture shows may cause eye troubles similar to those of eye-strain. He has recently made a practice of asking his patients: "What were you doing the evening or afternoon previous to your headache or giddiness or upset stomach?" "Nothing at all," is the usual reply; "that is, nothing out of the ordinary. I was at the 'movies' for a couple of hours and went to bed as soon as I got home, as I was feeling bad." Dr. Gould warns physicians, oculists and nerve specialists to be on the watchout for such symptoms as sick headaches, lack of energy and appetite, upset stomach, vomiting, sleepiness, a dazed 'good for nothing' feeling, intense weariness of eye and brain, and other effects, and when found that attendance at moving picture shows be considered as a cause.

The principal fault of moving picture shows, he continues, is that the "fixation point," chosen by the eye (that is the point on which the eye rests), is unstable and jerky and the eye is tired and strained in following this point. The swiftly passing series of pictures tires the eye and the brain, and the illumination is generally poor. The first answer, then, given to the question of the introduction of moving pictures into the classrooms, is this: "If they are used very often, the child's eyes are bound to be affected and the child itself will soon become a nervous wreck.

TEACH ERROR

A far more serious objection is made by those who point out that moving pictures too often falsify history and science with a success that no printed book or spoken word could ever hope to obtain, and with a disastrous effect proportionately difficult to remove. A thing seen is far more impressive than a thing heard, and consequently far more difficult to correct, if erroneous. How easy it is

to "fake" history may be seen from examples such as this: "The Miners," a photo-play supposed to have been produced in the West, was really produced on the edge of Brooklyn; and a drama, whose scene was apparently laid amid the ice and snow of Alaska, in reality never approached nearer to Alaska than the studio of a prominent firm of New York or Philadelphia.

A stronger case in point may here be cited. During the recent Turko-Italian embroglio, several film manufacturers in their eagernes to win the patronage of the Italians of this country, overstepped the bounds of professional ethics and "faked" pictures, purporting to come from the scene of the conflict, so that it has gone the rounds of the press that "Italy killed more Turks with the moving picture than with the sword." Such a film as this is apt to be considered as genuine not only by future generations, but by the children of today as well. And this "history-faking" is far more easily accomplished in events that happened centuries and centuries ago.

TEACH ERRONEOUSLY

The chief fault, however, that educators have found with the moving picture is the uneducational element woven into the so-called educational picture. This defect is in a large measure due to crass ignorance on the part of the film-producer. Ignorance, no doubt, is responsible for errors in details of setting according to time and place. Ignorance, no doubt, is responsible for the introduction of modern stage-properties into scenes depicting the times of our forefathers and ancestors. Ignorance, no doubt, is responsible for many other falsifications of detail, such as are generally found in the actions of the photo-play Catholic priest. Yet it is not ignorance, but the erroneous idea that nothing purely educational can amuse, that is mainly responsible for this objection of

educators. The film-producer foresees the varied composition of his future audience—the young and the old, the rich and the poor, the idle and the wearied—and he says to himself, "I must add a little romance, a touch of love, to draw their nickels into my strong-box." Everyone who has ever witnessed a moving picture film knows that moving picture "love" is, as a rule, unfit for the eyes of the adult Christian, far more unfit for the eyes of the budding Christian. A recent writer consequently remarks: "The majority of the educational films produced today would be of no practical value for reinforcing textbooks. . . . Whether travels, geography, civics, sanitation or history furnish the instructive element, they are made secondary to the dramatic interest or plot of the picture-play."

Subordination, or at least the clever concealment, of the instructive element is a praiseworthy method, especially in dealing with young children, provided it be not altogether obscured. But such an undue subordination as exists in the so-called educational films, where the instructive element is not only concealed but even entirely lost sight of, in the evident desire of the producer to entertain, is not to be tolerated in the classroom. Amusement and instruction, entertainment and education, may easily be made to walk hand in hand, but the manufacturer is altogether immune to outside suggestion because of a preconceived idea that the only way to amuse is to be sensational.

Two women teachers in the schools of Washington, D. C., spent the summer of 1912 in an effort to organize instruction by means of moving pictures, but found the film manufacturers very unwilling to accept the advice of the schools as to what constitutes suitable films for children. The idea of these two women, backed by Dr. Davidson, Superintendent of the District of Columbia Public Schools, and others, was to have special children's mati-

nees in the present moving picture theaters, and they suggested and wrote out scenarios of well-known fairy tales, myths, etc., but without avail.

EXPENSIVE

Another objection of no little moment is the matter of expense. Even granting that all other difficulties could be overcome, where would we secure sufficient funds to introduce and maintain moving pictures as an adjunct to the classroom? First of all, we would need an assembly-room which could be easily darkened. Schools are pressed for space, even now; if we installed moving pictures, an additional room would be required. Such a room would need to be fitted with a smooth reflecting surface, seats, electric lights for emergency use, fire-escapes, and the other things necessary for the safety and comfort of the children. Secondly, there is the cost of maintenance. The machine itself and its appliances, costly enough when purchased, require repairs from time to time. An adequate film-service must be provided, and what is most important from the point of view of physical health, a competent operator must be engaged. When we consider all of these items collectively, we find that no mean expense is added to a list of expenses already of abnormal size. Would the enormous expense entailed be outweighed by a greater measure of benefits? Some say not.

But, say others, sight is better than hearing; a thing seen is a thousand times more impressive than a thing heard of or read about. Therefore we should find some way of overcoming all of these difficulties, because of the great benefits that would accrue to the children from the introduction of moving pictures into the schools. The first answer given by the opponents of such a movement is: *Can* these difficulties be overcome? And the second: Even if they *could* be overcome, there is an additional

reason for denying moving pictures admittance into our classrooms. If the child is permitted to have everything presented to his physical eyes, his imagination will be dwarfed, stifled, killed. He will never acquire the power of understanding anything spoken or written unless explained by pictures. In other words, mental power will disappear as an end of education.

The advocates of moving pictures, on the other hand, reply that not only will moving pictures have no injurious effect upon any of the faculties of the mind but will even have a positive beneficial effect. They stimulate the child's imagination, increase the interest in school life and add an incentive to study. The memory also is strengthened, so that we cannot reasonably find fault with moving pictures upon this score. There is much evidence corroborative of this, they say. Persons in a position to know, as for instance the public librarian of Spokane, Washington, say that moving pictures engender a desire for reading, an opinion in which most librarians concur. Others in authority state that the imagination is stimulated. A particular case in point is that of a teacher in one of Chicago's public high-schools. She had been having trouble in keeping up the interest in reading Shakespeare's Macbeth. An unexpected burst of interest on the part of her pupils made her curious to find out its cause. On investigation, she learned that the tragedy had recently been produced in a moving picture theater in the vicinity of the school.

This interest, however, it is claimed, is due to the novelty of moving pictures. Everything novel pleases the child, if for no other reason, because of mere curiosity. A child takes great delight in a new toy at Christmas, but how long is it before the toys are forgotten under a layer of dust? So when this novelty of the moving pictures wears off, interest will lag once more and there will be no new novelty to reawaken it. So,

even here, no adequate reason is brought forth to warrant the introduction of moving pictures into the classroom.

When all is said and done, we find that one party of educators (we might call it the conservative element) claims that cinematography is physically injurious, that it teaches error, that it teaches erroneously and that it is too expensive; consequently, useless as a classroom adjunct. In a future number we shall discuss the other side of the question together with an historical sketch of the movement up to the present.

Herbert F. Wright.

THE CHRISTIAN EDUCATOR AND AIDS TO SUCCESS.

To write at length on the nature of the work of the religious educator would be superfluous, since much has been ably written on the subject, did not one engaged in the profession realize that the more he reads and reflects on the dignity and sublimity of his holy calling, the greater he appreciates and loves it, the closer he gains an insight into its intrinsic worth.

The teacher is, because Adam was. It has been beautifully said: "God has left us of His earthly paradise only the stars, the flowers, and the eye of a child." To mankind in general, He has given the stars and the flowers; to the Catholic teacher, He has pre-eminently and bountifully given the eye of a child—the window of the soul—to teach it to look aloft, whence it came and whither it is destined to go; to keep undimmed the lustre of its innocence, as time and contact with the world will, in most cases, blight that which is more brilliant than the stars, more beautiful than the flowers—the perfection of God's earthly created works, for it alone reflects the image of the Maker.

There is a world of sublimity in the thought which inspired Michelangelo to express to his admiring bystanders as he pointed to a block of marble: "There is an angel in that block, and I have come to set it free." Nobler in design, higher in execution, is the daily task of the Christian teacher: each day, he can say more truly to himself as he stands before the "eyes" that God has confided to him: "There is a spark of the Divine within each, an image, not of angels, but of the God of angels, and I have come to kindle it, to enable it to burn brighter to-day than yesterday, to let it expand itself and see the

glowing beauties of the image of a God." Could any work be higher, grander, or more useful? Does it not exceed in beauty and utility the most exquisite production of artist's pencil or sculptor's chisel? They but please the eye or appeal to the mind, and are but inanimate forms; while the teacher's work pleases God, and appeals to Him, for it is a likeness real, and will endure after canvas shall have faded and stone shall have crumbled.

The work of the Christian educator is priestly for it deals with mind; it is sacerdotal in its nature for it aims at consecrating souls to God. The priestly office is the office of Christ, the priest is the *alter Christus.* The Christian teacher, likewise, partakes of this, for St. Gregory Nazianzen says: "There is nothing more God-like than to benefit others." The greater the benefit, the more Godly is the action, and the Christian teacher's benefit to mankind ranks with the highest, for its incentive is purely spiritual; his temporal concerns being but necessary means to arrive at the end. His work is not only Christ-like, but it is a work which lies very close to the Sacred Heart. Nowhere in the Gospel do we find our Blessed Saviour more tender, more solicitous than in the case of children: "Suffer the little children to come unto Me." Does not the Catholic teacher daily observe the command? "Inasmuch as ye did it to the least of these *My* little ones, ye did it unto Me." Is not, then, the Christian teacher continually ministering unto Christ? "He that would become the greatest in the kingdom of heaven must be as the least," said our Blessed Lord, as He singled out a little child. Is not the teacher of Christ's children, by continually bringing himself down to the level of the child-mind, daily ascending higher in the spiritual order as a preparation for his "high place" above? How the Heart of our Lord must go out in bountiful love to those who strive to

safeguard the innocence of His little ones! The Divine lips that left us so many sweet, consoling, hopeful passages, the lips that, amidst dire anguish of mind and pain of body, could say of the perpetrators: "Father, forgive them," are terrible in denunciation of those who would destroy the innocence of His little ones. Then, indeed, in inverse ratio must He love and reward those whose whole life is one act of consecration to the best interests of His Sacred Heart in teaching the young to bear in mind the lessons which the Divine Life taught and practised.

Some assert that the teacher's life is arduous, that it presents but few attractions. Of the Catholic teacher, this is true, and yet it is not; it is so from a human standpoint, but viewed in its divine light it is not. The Christian teacher rises above nature by grace. His work may be arduous, but love lightens labor; it may seemingly possess few attractions, but it is the work of the source of all attractiveness and hence, must possess some of the features immanent to Him. True, the very fact that it is His work lends to it a distinctive, though not predominating, feature—suffering. Every good work since His time took its first view of the world from the heights of Calvary; there, suffering abounds, but it is surmounted by love. Here lies the secret of the Christian educator's triumph over difficulties; love loves, it makes all things easy when done for the sake of the Beloved.

Though necessary, love is not self-substantial; it feeds on sacrifice, or, as Ruskin puts it: "The noblest work for spiritual ends must lack the perfection of grace and beauty unless the light from the lamp of sacrifice has shone upon it." But sacrifice to be unremitting should possess a virtue which the teacher must assimilate in order to keep intact the spirit of his state and succeed in his holy calling.

The sacrificial man is zealous. Zeal has been defined as a good which a soul appreciates and loves; if it is generous, it does not wish to keep it for itself alone. It experiences the need of sharing it with others. This definition nicely sums up the impetus of Divine vocations: first, one is profoundly impressed with the value of his own soul; secondly, the realization of the good he possesses fires him with zeal to impart that good to others; thirdly, he ardently prays for the favor of leading souls heavenwards.

Zeal, to be effective, must become an undying flame of passion. In the world about us, we see this exemplified: once ardent natures become convinced of the good of an idea, they cease not to labor until they have propagated it. In a word, it becomes a passion, eating itself into every part of the soul, causing no rest day or night while something remains undone to further the cause. It must be so to accomplish great things, which are done "when men and mountains meet, and not when grovelling in the street." Is it not so in the political world? Is it not so in the world over which Satan holds sway? Witness the efforts of the enemies of the Church at home or abroad. We are amazed at men's utter defiance of God's patience as they push forward their diabolical work of destruction and calumniation. What is it that upholds them but zeal, a flame that feeds while it consumes? Shall the little world whose motto is "Thy Kingdom Come" be less zealous in the cause of right?

God has done His part; He not only calls laborers into His vineyard, but He endows them with talents sufficient to accomplish all that He wishes through their means. All are not equally gifted, but each can have his share of zeal. Learning is good; it is useful; at times, necessary; but without zeal, it is not only useless, but even pernicious. The Curé d'Ars was not a learned man, but he was a zealous one. Who extended God's

kingdom on earth during his age more than he? Said his Bishop to him: "There is little love of God down in Ars, go and put some there." He went; and dropped what he thought, in his simplicity, was a mite; but, as the little stone dropped into the pond makes a circle which winds larger and larger, so, the saintly man, from the circle of his French village, encircled the world with his flame of love and zeal. The great St. Francis Xavier, likewise, shows us how paramount zeal is, from his oft-repeated saying: "How often it has entered my mind to seek again Europe and visit every school and announce to those learned teachers who have more knowledge than charity (zeal) that they are to blame for the loss of many, many souls." Words for all workers in the Lord's vineyard to take to heart, and put into practice by acquiring zeal animated by charity.

If zeal is to be a passion it must, like other passions, be restrained, else it will run riot and mayhap tear down what we or others have built. "Blessed is the man that is rich in prudence," says the Book of Proverbs. Prudence is a veritable mine of inexhaustible riches for teachers, to be dug each day for its rarest products to carry on successfully the richest work under heaven. Prudence must be to the teacher, in the words of St. Thomas Aquinas, as "the eye of the soul" whose very powers must be guided thereby; prudence will direct the memory, whereby we will profit by the mistakes of ourselves or others; prudence will guide the understanding, so that we will study the character of the individual and treat him accordingly; prudence will make us docile, whereby we will distrust ourselves and seek advice from those whom God has placed over us in the person of superiors; prudence will make us watch our words. Wise à'Kempis says: "How often I have spoken when I wish I had kept silence;" prudence will guide the reason whereby we will use commonsense as the mainspring of

all our actions so that we will be actuated by principles as lofty as the noble work we are undertaking; prudence will enable us to make use of foresight in order to anticipate the possible evils of the day and thus be doubly armed to combat them; to induce us to prepare our lessons every day, no matter how simple they may be or how thoroughly we may be master of them. Dr. Arnold of Rugby was once asked why he prepared each day what he had taught for years, and he replied that he wished his pupils to drink from a running stream and not from a stagnant pool. Finally, prudence will guard the teacher against precipitation, which must mar a work that requires deliberation; against inconsiderateness, which would lower his dignity in the eyes of those whom considerateness alone has power to move; against inconstancy, which destroys what has been nurtured, for it lets it languish and die; against negligence, which causes the heart to grow tepid and takes from labor its very life in destroying its soul.

A pure intention follows prudence, without which, no matter how deep we dig and gather from its depths, we receive only the basest dross—the dross of "self."

Armed with a pure intention, the teacher goes to class to conquer. His weapon is authority. But there is authority that is, and authority that is *not* authority. The "pin-drop order" is often questionable in its means; it may be but a semblance of authority, possibly even harmful to children who are in class, not so much to be governed, as to govern themselves. Authority, which bends the will to the breaking-point and stiffens the mind, is not authority, but tyranny, which, like a stone-wall, while it protects, it barricades. To draw is the office of the Christian teacher, and his authority should be such as to sway the mind while it bends the will. Only such will make the man, and the man is but a grown child who has been taught to govern his own will.

Will-power, the will to desire and to do what is right, based on the principles of religion, alone is education. We may turn out each year very clever specimens of the intellectual species, but if the faculty which differentiates the man from the brute has not been directed in its proper channel, we have failed not only in an essential matter, but we have accomplished nothing along educational lines if we accept the term education in its broadest meaning.

In maintaining authority, where the teacher tries to gain, he may often lose unless he is judicious; namely, in the matter of punishment. The ocean is never wholly calm, neither always turbulent; in like manner, the ideal class does not exist, and the teacher who does not have to punish or reprove in some way or other, is not clothed in our mortality. Here, the teacher must watch himself. Punishment, we are told, is medicinal, deterrent, or retributive. The last function is too petty for the Religious teacher to consider, but it may predominate if punishment is administered in haste; hence, coolness is necessary if the sting of injustice from one who should be the personification of the ideal is not to be felt. To be medicinal, punishment should be in proportion to the breach of conduct. No physician would order a patient to be blistered if he complained of habitual weakness. Punishment is deterrent when it is medicinal. What form of punishment is to be used depends on circumstances and cases; but in all events, the latent dignity of the man in the child should be respected.

But authority does not rest entirely upon punishment. If it did, then most citizens would be criminals at heart, for fear alone would keep them out of jail. If we have law-abiding people, it is because the majesty of the law is sustained by the respect, love, and confidence on the part of the governed for the governors. So, in our little state, the vast majority need no restraining force, but are

held in check by respect. Unfortunate the teacher for whom the pupils have no respect! Pandemonium must reign in his class; if not outwardly, then inwardly, which is worse. The teacher to gain respect, must respect himself and his pupils. With it, he acquires their love and confidence; he stoops to the littleness of the child without bending from the dignity of the man; with it, he possesses in youthful breasts a triple scepter, and commands the most while commanding the least.

Furthermore, to do effective work in class, the teacher must be a student. Progress is the cry of this utilitarian age, and it must needs be so. It is the universal law. Temporally, intellectually, morally, not to advance is to go backward. The teacher to *teach,* must be a lover of literary or scientific pursuits. No matter how learned one may be, there are depths to which he has not descended; heights, to which he has not scaled. Even though matter studied should never actually be used, it will be so virtually, for the more one knows outside of the branches he teaches, the better will he be able to impart those that come within the range of duty. For a religious, such is not only useful, but imperative. His time is not his; he has vowed it to God, and must use it in such a way as to advance His greater glory through the instrumentality of his Order.

So far the teacher and his temporal work:—In the vegetable kingdom, we find each plant a distinct substance though all represent the product of heat, light, air, and water; thus, aids to the Christian teacher's success so far considered, though tinged here and there with spirituality, are not in themselves essentially spiritual. There is an aspect of the Christian teacher's life which is spiritual, pure and simple. The teacher has been styled an aid to Christ. Is he an aid, or is Christ his aid? Both the one and the other. He is an aid, inasmuch as he is doing a work formulated by Christ, and willed by Him to

be perpetuated through the ages. It is a work of a supernatural order. Divine work by human hands! It is inconceivable! The means to the end are not in harmony; and humanly speaking, impossble. Herein, lies the fact that Christ is the teacher's aid. Vain, then, the teacher, who would be so unthinking as for a moment to imagine that he is aught else than an instrument, a poor one at that, but, like the great St. Paul: "I labor, yet, not I, but Christ in me." "Unless the Lord build the house, they labor in vain who build it," the teacher must bear in mind if he would avoid at the end of his life another familiar text: "Behold, we have labored all the night and have caught nothing."

The outcome of all this is: that the Christian teacher, imbued with the sacredness of his calling, fully alive to a sense of its responsibility, and deeply impressed with its sublimity, must seek each day for help to do by grace what he cannot effect by nature. He must become an intimate of the Holy Ghost, the Source of inspiration, the Sanctifier of souls. The Curé d'Ars, on thinking of the little honor paid directly to the Third Person of the Blessed Trinity, used to exclaim: "Poor Holy Ghost!" Our work in the Divine plan is assigned to the Holy Spirit, and will be done successfully only in so far as we daily use the gifts received when He first entered our souls in Confirmation—Wisdom, that we may relish the things of God, especially the work we are about to do; Understanding, that we may the better comprehend the truths of Religion in order to impart them; Counsel, that we may not go astray in the most holy and delicate of works; Fortitude, for of ourselves we are weak and need to be coated in the Divine armor of Faith and prayer; Knowledge, that we may realize the import of our duties in order to impress others with the value of an immortal soul; Piety, for we must first attain to love divine before we attempt to lift others to its heights; Fear of the

Lord, not craven fear, but the fear that is born of love—the love that is willing, and the fear that is too timid to venture forth alone on such a responsible mission as the moulding of the souls of youth.

Surely this aid to success is all-sufficient! Yes; we need go no further, did not the Almighty decree that we should enlist other heavenly powers in our behalf. The first of these is His only begotten Son. Piety and knowledge are the main requisites for the Christian teacher. The Angel of the Schools possessed both of these: the one in an heroic degree; the other, limited only by the finiteness of the human intellect. His knowledge, he tells us, was acquired at the foot of the Crucifix in the school of Jesus Crucified. It is there, likewise, the earnest teacher will make the novitiate of the day. A short reflection on the Sacred Passion must tend to enhance the value of souls in a true follower of Christ; it must spur him on with new courage to go and labor, indifferent to so-called successes and failures. We may accomplish little; we may accomplish much; we must always desire more, and leave our desires at the foot of the Tabernacle for heaven to fulfill in just the measure it wishes. Holy desires will keep our work aglow, our hearts alive—that alone is success for it reaches to God's standard, where all begins as it ends.

In meditating on the Passion, our Blessed Mother must come before the mind, for, "there stood by the Cross of Jesus, Mary, His Mother." Here is a most willing aid, a most powerful one. Our work is identified with hers; for it, she bled internally and wept copiously. To her we must go; to her, to whom "no one has ever had recourse in vain." A short act of consecration whereby we can place each day under her care the salvation of our children, will obtain for them many graces now and at the hour of their death, when our work must bear fruit if it is to bear any at all.

From Mary, the Queen of Angels as an aid, we come to a final aid in the Guardian Angels of our pupils. As many souls as we have in class, so many blessed spirits have we also as aids, more zealous, more anxious for good to be effected than we, though in a way, less powerful to accomplish it. How this thought enlarges the teacher's capacity for imparting heavenly wisdom! How often during the day, as lessons change, can we not salute these invisible agents! There is a depth of meaning in the verse of St. Matthew: "For I say to you that their angels in heaven always see the Face of My Father who is in heaven." True, we stand continually in the presence of God, but we are circumscribed by place, they not, but stand before the Father's Face in heaven while standing before us in class. Verily, the supernatural is close to our work, we have but to reach out our hands and touch it by invoking the aid of heavenly powers.

The Christian teacher, then, who goes to class with a love for his labor, who strives to use to the best advantage his natural gifts, who in true self-diffidence invokes heaven, is the teacher who daily asks for help and receives strength; he seeks God's blessing and finds Divine Wisdom; he knocks at heaven's door, it opens and celestial light beams upon him as he leads Christ's children onward and upward.

BROTHER JULIAN, C. F. X.

Louisville, Ky.

MOTIVES IN CHARACTER-BUILDING

Feeling plays an important part not only in modifying man's actions, but in the building of his character. It enters in to the formation of habits and, in consequence, is an important factor in man's moral life. Notwithstanding their hereditary character, automatic activities, reflexes and instincts depend for their establishment in no small measure upon the affective state by which they are accompanied on their first appearance. If the affective state is pleasant, the instinct is reenforced and the act tends to repeat itself. If, on the contrary, the affective state be unpleasant, it tends to inhibit the action and to prevent the development of the instinct.

By acting on the affective side of the child's consciousness, the teacher may decide the fate of many of his instincts. By evoking unpleasant feelings at the proper time, undesirable instincts may be inhibited while contrary habits are being built up by the aid of pleasurable feelings. But how far is it legitimate to interfere with the child's instincts? In the opinion of certain educators, physical heredity should guide the teacher. They maintain that the child must be allowed to develop his instincts, and that it is the business of education to aid him in every way to bring to full fruitage his native endowment of instinct. This was Rousseau's view. Its substance is not changed by its modern defenders; its logical result is mankind reduced to the level of the brute. When human instincts are fully developed without being transformed pleasure and pain become the rule of conduct.

Christians, while recognizing the existence of pleasure and pain, and conceding their effect on conduct, maintain a higher motive, namely, duty or the will of God, and they hold that this motive should be rendered effective against the pleasure-pain reaction through the play of free will. From this it does not follow that instinctive tendencies are to be rejected indiscriminately. Many instincts should be developed and the pleasanter the accompanying affective state the better will be the results obtained, but there are instincts which must be

inhibited however painful may be the task. In a word, not instinct, but the law of God must determine the line of development and the habits which the teacher should endeavor to build up in the children entrusted to her care.

The question, therefore, may be reduced to a choice of motives. Which must be obeyed, the pleasure-plain quality of affective consciousness or the will of God? These different motives in their effect upon life and conduct are admirably illustrated by George Eliot in Romola. Tito Melema and Romola are interesting psychological studies. They exhibit not only the conduct to be expected from definite types of character, but the still more interesting fact of progressive development under the play of definite motives. In this respect, Tito is more interesting than Romola. His progress is on the downward path, it is true, but the change in his character and inner life is much more pronounced than that in Romola. That is to say, the Tito of the closing chapters is much further removed in wickedness from the Tito of the opening chapters than Romola at the end is removed in goodness from the Romola which the reader first meets. But, as we follow the development of either character, the conviction grows upon us that there is no stationary point in the spiritual life where man may say "Here I will stay." If he is not going forward, he is necessarily sliding back.

When, on Tito's arrival in Florence, the whimsical old painter addressed to him the words "Young man, I am painting a picture of Sinon deceiving old Priam, and I should be glad of your face for my Sinon, if you'd give me a sitting," Tito starts and grows pale. Already, almost unconsciously (for it is only later that he meets his conscience face to face and registers a decision), his soft nature has refused to do battle with itself, and he has set his foot in the path of least resistance, the path that is to lead him to his doom. It is easier for him to remain in Florence, where he is "fanned by soft airs of promised love and prosperity," than it is to go back in an attempt to rescue his captive foster-father, who has entrusted to him for sale the jewels which are to be his ransom, and he remains. He is not a hard, cold man, capable of cruel and bloody deeds, but he is a weak, pleasure-loving

youth who shrinks from pain. His efforts to procure pleasure and avoid pain lead him to the loss of all that makes life endurable and happy no less than noble. He sacrifices his honor, he abandons and breaks the heart of the man who has lifted him up from misery and cherished him as a son, he turns this fatherly affection into a fierce hatred that glares upon him even in death, he ruins the life of the simple Tessa, he forfeits the respect and love of a beautiful and noble wife. At last, driven out of Florence for his treachery to all who trusted him, he jumps into the Arno and is cast upon the shore only to fall into the hands of his Nemesis and be strangled to death by the man whom he has wronged most.

In the beginning, to use the words of the author, Tito had gone on following the impulses of the moment, and one of those impulses had been to conceal half the fact concerning his foster-parent and his purpose in Florence. Had he spoken the truth concerning either, there would have been but one course open—to go back and search for the captive. When he receives the message from Baldasarre through Fra Lucca, the first deceit and his use of the ransom money demands further deceit. He would rather that Baldasarre should not suffer: he liked no one to suffer: but could any philosophy prove to him that he was bound to care for another's suffering more than his own? He was not out of love with goodness or prepared to plunge into vice. He was not going to do anything that would throw him out of harmony with the beings he cared for, but when the determining moment arrived and he stood face to face with Baldasarre, the passion for his own security, for his own ease, overleaps all else and the fatal denial has crossed his lips almost without his volition. It was a characteristic fact in Tito's experience at this crisis that no direct measures for ridding himself of Baldasarre ever occurred to him. His dread generated no malignity and he would still have been glad not to give pain to any mortal; he had simply chosen to make life easy to himself, to carry his human lot, if possible, in such a way that it should pinch him nowhere; and the choice had, at various times, landed him in unexpected positions.

This is only the beginning of a long series of treacheries and wicked deeds, but the motive is the same throughout. To avoid the consequences of one evil deed another must be done, until at last Tito is crushed by the accumulated consequences of his evil conduct.

With Romola the rule of life is duty. Duty, first of all, to her father. When we first meet her, the author speaks of her "clear voice" having in it "a faint suggestion of weariness struggling with habitual patience." Her whole young life devoted to her blind parent, she hears from his lips only laments for the lost son who has left him "alone." But Romola does not complain. She tries to console her father for the fact that she is only a daughter.

With Tito, love comes into her life, but how soon her illusions are dispelled and little by little her husband is revealed to her in his true character. When the burden of life with him becomes unbearable, when he has been false to every trust she has reposed in him, she flees from Florence, but even as she prepares to go the shadow of duty, the motive of all her life, falls across her path. "A palpitating presentiment that the strong impulse which had seemed to exclude doubt, and make her path clear, might after all be blindness, and that there was something in human bonds which must prevent them from being broken with the breaking of illusion." Outside the walls of the city she meets with Savonarola and he addresses to her the words that change the current of her life: "You are flying from your debts, the debt of a Florentine woman, the debt of a wife. You are turning your back on the lot that has been appointed for you—you are going to choose another, but can man or woman choose duties? No more than they can choose their birthplace or their father and mother. My daughter, you are fleeing from the presence of God into the wilderness." Romola hears and heeds the call of duty. "Father, I will be guided; teach me! I will go back." Up to this time duty had cost Romola little. Love and inclination had made it easy. Now, it meant renunciation, but she did not shrink. She returned to Florence and to the bonds she had sought to break and gave herself to the service of the poor and suffering. Upheld by her sense of

duty, she bears all the treachery of her husband, his betrayal of her god-father and of Savonarola, the knowledge of his relations with Tessa, and of his base treament of Baldasarre. True, later on she leaves Florence again in despair and doubt, but she finds duty still calling her back and again she is true to its call. This time to the end.

The widely different results in the lives of Romola and Tito were brought about by the motives governing their actions: the one who would avoid pain arrives finally at destruction and despair; the other, who embraces pain when duty demands it, finds peace and happiness even in the midst of the greatest human sorrows.

MARY CONNOLLY.

Trinity College.

THE THIRD SUMMER SESSION OF THE SISTERS COLLEGE

His Excellency Archbishop Bonzano will preside at the formal opening of the Third Summer Session of the Sisters College. His presence will be an encouragement to the Sisters at the beginning of their summer's work.

Arrangements have been completed for the various courses of instruction to be offered. The large attendance at the two preceding summer sessions of Sisters from all parts of the United States and from Canada has led to the preparation of a more elaborate program for the coming session. As may be seen from the announcements given below, the Sisters will be given a choice of eighty-two courses of instruction. All of these courses, with three exceptions, are given daily. The twelve laboratory courses are assigned daily sessions of two hours each. Thirty-six instructors, who, with few exceptions, are regular members of the University faculties, will conduct the work.

The limitations of the University laboratories, together with the fact that the Sisters College is not yet provided wih laboratories of its own, have made it necessary to continue the work in Physics, Chemistry and Biology during a second session of six weeks. Students desiring to take laboratory courses should send in their applications to the Registrar as early as possible, as the number of students admitted to the courses will be limited by the capacity of the several laboratories.

CALENDAR

Saturday, June 28, 9 A. M. to 6 P. M.—Registration.
Sunday, June 29, 9 A. M.—High Mass and formal opening of summer session.
Monday, June 30, 8 A. M.—Lectures begin, registration continued.
Saturday, July 5.—Examinations for advanced standing.
Saturday, July 12.—Examinations for advanced standing.
Thursday, August 7.—Written examinations in courses held on even hours 8, 10, etc.
Friday, August 8.—Written examinations in courses held on odd hours 9, 11, etc.
Friday, August 8, 8 P. M.—Retreat opens.
Friday, August 15.—Retreat closes.
Monday, August 18, 8 A. M.—Extra session for laboratory courses begins.
Friday, September 26.—Written examinations.

FACULTY

EXECUTIVE OFFICERS

Rector—Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L.
Vice-Rector—Very Reverend George Anthony Dougherty, S.T.D.
Dean—Very Reverend Thomas Edward Shields, Ph.D., LL.D.
Vice-Dean—Very Reverend Edward Aloysius Pace, Ph.D., S.T.D., LL.D.
Secretary—Reverend Patrick Joseph McCormick, S.T.L., Ph.D.
Registrar—Miss Frances Brawner.

INSTRUCTORS.

Very Reverend Edward Aloysius Pace, Ph.D., S.T.D., LL.D., Professor of Philosophy.
Very Reverend Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education.
Charles Hallan McCarthy, Ph.D., Professor of American History.
Reverend William Turner, S.T.D., Professor of Philosophy.
Aubrey Edward Landry, Ph.D., Professor of Mathematics.
Reverend James Joseph Fox, A.B., S.T.D., Associate Professor of Ethics.
Patrick Joseph Lennox, B. A.; Litt. D., Associate Professor of English Language and Literature.
Reverend Franz Joseph Coeln, Ph.D., Associate Professor of Sacred Scripture.
Alfred Doolittle, A.B., Instructor in Mathematics and Astronomy.
Reverend Nicholas Aloysius Weber, S.M., S.T.D., Instructor in History
Reverend Abel Louis Gabert, Doctor of Sacred Music, Instructor in Ecclesiastical Music.
Louis Henry Crook, S.B., Instructor in Mechanics.
Xavier Teillard, B.L., Instructor in French.
Francis Joseph Hemelt, A.B., Instructor in English.
Reverend Patrick Joseph McCormick, S.T.L., Ph.D., Instructor in Education.
Frederick Vernon Murphy, Graduate École des Beaux Arts, Paris, Instructor in Architecture.
Paul Gleis, Ph.D., Instructor in German Language and Literature.
Herbert Wright, A.B., Instructor in Latin.
Henry Bernard Froning, A.M., Instructor in Chemistry.
John Joseph Widmayer, B.S., Assistant in Physics.

Reverend Sigourney W. P. Fay, A.B., S.T.L., Instructor in English.
Reverend Leo L. McVay, A.B., J.C.L., Instructor in Education.
Reverend Thomas J. McGourty, A.B., A.M., Instructor in Latin.
Charles Rascher, B.S., Instructor in Chemistry.
Reverend Charles A. Dubray, S.M., Ph.D., Instructor in Philosophy.
Anthony James Scullen, C. E., Instructor in Drawing.
John J. Greer, B.S., Instructor in Physics.
Reverend William A. Hemmick, S.T.B., Instructor in Italian.
Reverend Charles Warren Currier, Ph. D., Instructor in Spanish.
Reverend George W. Hoey, S.S., Instructor in Greek.
Reverend James A. Geary, Instructor in Biology.
Joseph Schneider, Brevet Supérieur, Académie de Paris, Instructor in Library Science.
Reverend Daniel da Cruz, O.F.M., Instructor in Biology.
Reverend Ignatius Wagner, C.PP.S., A.B., Ph.D., Instructor in Chemistry.
F. X. Burda, Instructor in Mathematics.
Miss Burke, Instructor in Art.

COURSES OF INSTRUCTION

Education

1. THE PHILOSOPHY OF EDUCATION. A discussion of the facts, principles and theories which serve to determine the nature of the educative process and the aims and ideals of Catholic education. 5 P. M. daily.—*Leo L. McVay.*
2. THE PSYCHOLOGY OF EDUCATION. An Account of the mental processes and psychological laws upon which the theory and practice of education should be based. Particular attention is given in this course to the discussion and refutation of prevalent errors that tend to undermine Catholic faith and morals. 9 A. M. daily.—*Thomas Edward Shields.*
3. HISTORY OF EDUCATION.—I. *Renaissance Period*: the revival of learning; Humanism and the schools; effects of the Reformation; Catholic education; the teaching Orders. 8 A. M. daily.—*Patrick Joseph McCormick.*
4. HISTORY OF EDUCATION.—II. *Modern Period to the opening of the nineteenth century*: work of the Church; development of State schools; principal systems and theories; colonial schools in America. 9 A. M. daily.—*Edward A. Pace.*
5. GENERAL METHODS. This course is designed to acquaint the student with methods of teaching the various school

subjects in the light of the principles developed in the courses on the Philosophy and Psychology of Education. 8 A. M. daily.—*Thomas Edward Shields.*

6. METHODS OF TEACHING RELIGION. Historical outline of the subject; Christ's manner of teaching; the principles applied by the Church; recent developments of method. 12 noon, daily.—*Edward A. Pace.*
7. METHODS OF STUDY. An examination of the philosophical and psychological principles underlying effective methods of study in the successive phases of mental development. Special attention is paid to the seminar method of discussion for advanced students. 4 P. M. daily.—*Leo McVay.*
8. SCHOOL ADMINISTRATION AND MANAGEMENT. Organization of State schools; relation of parochial schools to ecclesiastical authority; supervision; certification of teachers; standardizing of schools; curricula and text-books; school construction, equipment and maintenance, classroom management. 9 A. M. daily.—*Patrick J. McMcCormick.*

Philosophy

9. GENETIC AND COMPARATIVE PSYCHOLOGY. A survey of the more important theories concerning mental development and the lower forms of consciousness. 10 A. M. daily.—*Edward A. Pace.*
10. GENERAL PSYCHOLOGY. A course including historical outline, discussion of methods and current theories with special reference to problems bearing on the philosophy of mind.—3 P. M. daily.—*Charles A. Dubray.*
11. INTRODUCTION TO PHILOSOPHY. A survey of the field of Philosophy; its divisions, methods and principal problems; the more important philosophical systems. 4 P. M. daily.—*Charles A. Dubray.*
12. HISTORY OF PHILOSOPHY. Ancient Philosophy. Development of philosophic methods, systems and terminologies in the Oriental, Greek and Roman schools; influence on Patristic and Scholastic philosophy. 8 A. M. daily.—*William Turner.*
13. LOGIC. Analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; estimation of evidence; logic of the sciences. 10 A. M. daily.—*William Turner.*
14. ETHICS. 1. Character and scope of Ethics—various systems of Ethics; criticism of chief erroneous systems. 2. Conduct—human acts and their end; principles regard-

ing responsibility. 3. Morality of human acts—on what it depends. 4. The norm of right conduct—the objective norm; the interpretative norm; the obligatory norm—ultimate, God; immediate consequences. 5. Natural law and its properties—the eternal law. 6. The nature and origin of right—right and duty are correlatives; the nature and origin of society—civil authority. 10 A. M. daily.—*James J. Fox.*

15. SOCIOLOGY. The course is intended to serve as a general introduction to the study of Sociology. Hence it will embrace the following elements. (a) *General.* The scope of Sociology; its relation to economics, politics, ethics, the nature of society in general; the chief social groups—the family, the State, the Church. The radical forces in social organization and social struggle. (b) Some of the salient particular problems. The social aspect of property; the working classes and the employers; labor and capital; poverty, its causes, and the remedies; the criminal and his treatment. Socialism. 9 A. M. daily.—*James J. Fox.*

Mathematics

16. ALGEBRA. This course will be devoted, partly to a review of certain topics in Elementary Algebra, partly to a development of the subject beyond quadratics. The topics treated will include theory of exponents, radicals, quadratic equations and problems leading to them, simultaneous quadratics, progressions. Special emphasis will be laid on graphical representation. 10 A. M. daily.—*Alfred Doolittle.*
17. ADVANCED ALGEBRA. The topics treated will include logarithms, mathematical induction, permutations and combinations (simpler cases), theory of equations, and determinants. 10 A. M. daily.—*Aubrey E. Landry.*
18. GEOMETRY. The first part of this course will be devoted largely to drill in the solution of originals in plane geometry. It is expected that from one-third to one-half of the time will be spent on solid geometry. 11 A. M. daily.—*F. X. Burda.*
19. PLANE TRIGONOMETRY. Functions of acute angles; the right triangle; extension of formulae to angles of any magnitude; functions of the sum and difference of two angles, and allied formulae; the oblique triangle. The theory and use of logarithms will be treated in connection with the solution of triangles. 11 A. M. daily.—*Alfred Doolittle.*
20. PLANE ANALYTIC GEOMETRY. Rectangular and polar co-

ordinates; the straight line and circle; transformation of co-ordinates; tangents and normals; loci. 12 noon, daily.—*F. X. Burda.*

21. ANALYTIC GEOMETRY. Conic sections; the general equation of the second degree; higher plane curves; elements of solid analytics. 11 A. M. daily.—*Aubrey E. Landry.*

Science

22. PHYSICS I. Mechanics, Sound, Light. 3 P. M. daily.—*Louis H. Crook.*
23. PHYSICS II. Heat, Magnetism, Electricity. 5 P. M. daily. *Joseph J. Widmayer.*

Laboratory work to accompany both courses in Physics will be taken under the above-mentioned instructors. The experiments will familiarize the students with all of the instruments used in the accurate quantitative measurement of the most important magnitudes in the subjects studied. Two hours daily.

24. CHEMISTRY I. Elementary Chemistry. The matter covered will be that usually treated in elementary textbooks on chemistry. In the laboratory work McPherson and Henderson's Laboratory Manual will be supplemented and varied by the Instructor's notes. Five lectures a week, including one written quiz, and ten hours laboratory. 3 to 6 P. M. daily.—*Ignatius A. Wagner.*
25. CHEMISTRY II. The heavy metals; procedure of quantitative anaysis; three lectures a week with daily written exercises in balancing equations. The laboratory work will deal with practical qualitative analysis. Twelve hours a week. 3 to 6 P. M. daily.—*Charles Rascher.*
26. BIOLOGY I. In this course the student will study in the laboratory type forms ranging among animals from the amoeba to the insects and among plants from the unicellular forms to the mosses. As far as possible such types will be selected as have been suitable for work in Biology in secondary schools. The lectures will be based upon the laboratory work. The course will consist of one lecture and two laboratory hours per day and is open to students beginning work in Biology. 3 to 6 P. M. daily.—*James A. Geary* and *Daniel da Cruz.*
27. BIOLOGY II. In this course the number of hours and general plan of the work will be the same as for course I. The types for study will be selected among the animals from the mollusk and the vertebrates and among the plants from the ferns and the seed plants. The course is open to those who completed the course given last year or who have had the equivalent of course I. Lec-

ture, 5 P. M. daily; Laboratory, 2 to 4 P. M. daily.—*James A. Geary* and *Daniel da Cruz.*

Languages

28. ENGLISH I. RHETORIC IN THEORY AND PRACTICE. The principles of rhetoric and the forms of discourse; the fundamentals of English Prose Composition; frequent practice in theme writing, illustrating narration, description, exposition, and argumentation; private criticism and correction. 11 A. M. daily.—*Sigourney W. P. Fay.*
29. ENGLISH II. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventeenth to the Twentieth Century. (b) Study of the following works: (1) Pope: Satires and Epistles. (2) Shelley: Prometheus Unbound. (3) Macaulay: Essay on Addison. 11 A. M. daily.—*Francis J. Hemelt.*
30. ENGLISH III. ADVANCED ENGLISH PROSE COMPOSITION. The Technique of English Style; frequent practice in the writing of the Essay and the Short Story; private criticism and correction. 12 noon, daily.—*Francis J. Hemelt.*
31. ENGLISH IV. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventh to the Seventeenth Century. (b) Study of the following works: (1) Chaucer: Prologue to the Canterbury Tales. (2) Sidney: Defence of Poesie. (3) Shakespeare: Macbeth. 10 A. M. daily.—*Patrick J. Lennox.*
32. ENGLISH V. HISTORY OF ENGLISH LITERATURE. Intensive study of the period from 1798 to 1850 with Comparative Literature. 11 A. M. daily.—*Patrick J. Lennox.*
33. ENGLISH VI. HISTORY OF ENGLISH LITERATURE. Intensive study of the Pre-Shakespearean English Drama, with Comparative Literature, and the Technique of the Drama. 12 noon, daily.—*Sigourney W. P. Fay.*
34. LATIN I. For beginners. Pearson's "The Essentials of Latin." 11 A. M. daily.—*Franz J. Coeln.*
35. LATIN II. Cæsar's Gallic War, Interpretation. Grammar, Syntax. Composition based on Cæsar and Cicero. 4 P. M. daily.—*Thomas J. McGourty.*
36. LATIN III. Cicero, *Pro Archia* and *De Amicitia.* Prose Composition. 3 P. M. daily.—*Herbert F. Wright.*
37. LATIN IV. Virgil, Aeneid, Book I, Interpretation. Readings from Books II-VI. Prose Composition, Arnold's Prose Composition, Bradley. 5 P. M. daily.—*Thomas J. McGourty.*

38. LATIN V. Livy, Book XXII. Prose Composition. Selected Readings from various Latin authors. 12 noon, daily.—*Herbert F. Wright.*

39. GREEK I. Beginners. Five hours a week. Text-book: White's First Greek Book. The aim is to give the student a firm grasp of the declensions and conjugations, as well as the principal rules of syntax. 9 A. M. daily.—*Franz J. Coeln.*

40. GREEK II. Open to all that pass satisfactory test on the work of Greek I. Five hours a week. Author read this year: The Anabasis of Xenophon. Text, Goodwin and White. 10 A. M. daily.—*George W. Hoey.*

41. GREEK III. Open to all who can pass satisfactory examination in the first four books of Xenophon, or the equivalent in another prose author. Five hours a week. Text studied this year, "Oedipus Tyrannus" of Sophocles. Edition, White. 11 A. M. daily.—*George W. Hoey.*

Alternative to Greek III. Open to all eligible for entrance in Greek III. Author: The Orations of Lysias, or Selections from the Attic Orators; Jebb.

42. GERMAN I. Elementary Course. 10 A. M. daily.—*Joseph Schneider.*

43. GERMAN II. Intermediate Course. Continued Grammar and reading of German text. Conversation. 11 A. M. daily.—*Paul Gleis.*

44. GERMAN III. Advanced Course. Conversation. Syntax. Romanticism in German Literature. Composition. Historical character of language. 12 noon, daily.—*Paul Gleis.*

45. FRENCH I. French sounds; elements of grammar; drill in verbs; translation of French into English and of English into French. 11 A. M. daily.—*William A. Hemmick.*

46. FRENCH II. Study of Idioms; reading of classical and modern writers; composition; conversation. 12 noon, daily.—*Xavier Teillard.*

47. FRENCH III. French Literature. General outline. René Doumic, Histoire de la litterature Française. 11 A. M. daily.—*Xavier Teillard.*

48. SPANISH I. *Spanish Language.* Grammatical, philological and literary analysis of Don Quixote by Cervantes,—first part. A section each day. 10 A. M. daily.—*Charles W. Currier.*

49. SPANISH II. *Spanish Literature in America in the Sixteenth and Seventeenth Centuries.* Conditions of the literature of Spain at the period of the discovery of America. Development of history. Earliest writers in

America. Colonial education. Historians in the Colonial period. Religious writers. Epistolary correspondence. Oratory. Lyrical poetry; dramatic poetry; historical poems; epic poetry. 11 A. M. daily.—*Charles W. Currier.*

50. ITALIAN. For Beginners. 12 noon, daily.—*William A. Hemmick.*

History

51. CHURCH HISTORY. *Period extending from the French Revolution to the present day.* History of the Catholic Church in the United States; Religious affairs in France during and after the Revolution; Catholic Emancipation in Great Britain and Ireland; the Papacy and Italy; the Kulturkampf in Germany. 3 P. M. daily.—*Nicholas A. Weber.*

52. GENERAL HISTORY. *Period* 1715-1789. The bearing of the change of dynasty in England on the internal and external affairs of the kingdom; the origin and results of the important wars of the period; France on the eve of the Revolution; the enlightened despots; the partition of Poland. 4 P. M. daily.—*Nicholas A. Weber.*

53. AMERICAN POLITICAL HISTORY. This course includes a brief synopsis of the progress of geographical science from the era of the Phœnicians to the discovery of America. The exploration and settlement of the New World is treated more fully. A careful examination is made of the development of England's North American colonies. An account of the principal events of the era of American independence will complete the course. 11 A. M. daily.—*Charles H. McCarthy.*

54. AMERICAN CONSTITUTIONAL HISTORY.. The purpose of these lectures is to enable the student to read with profit the treatises on political science and constitutional law. In fact, they give a sufficient outline of the elements of both sciences and simplify very much the teaching of civil government. The course will be similar to that given during the summer of 1911. 12 noon, daily.—*Charles H. McCarthy.*

Art.

55. HISTORIC ORNAMENT AND DECORATIVE DESIGN. The study of Historic Ornament forms a basis for the course which includes the study of the decoration of the various periods and the application of historic motives to modern purposes of Design. Book Covers, Wall Paper, Textiles, Fabrics, Prints, and Mosaics. 9 A. M. daily.—*Frederick V. Murphy.*

56. THE THEORY OF COMPOSITION. This course consists of a study of the laws of Composition in Line, Mass and Color, and is arranged to meet the requirements of a thorough understanding of the Theory of Composition, and is supplemented by illustrations from the masterpieces of Painting, Sculpture, and Architecture. 10 A. M. daily.—*Frederick V. Murphy.*
57. HISTORY OF ART. A series of lectures on the History of Art throughout the ages illustrated by photographs and reproductions of the great masterpieces in Painting, Sculpture, Architecture and the Minor Arts. 11 A. M. daily.—*Frederick V. Murphy.*
58. MECHANICAL DRAWING. Use of instruments; line shading; problems in geometrical drawing—orthographic and isometric projection; sketching and lettering. Two hours a day. 3 P. M.—*Anthony J. Scullen.*
59. FREEHAND DRAWING. Drawing of simple geometrical solids and casts from the antique; the representation of form in line, light and shade; the composition of simple masses and linear perspective. 8 A. M. daily.—*Frederick V. Murphy.*
60. WATER COLORS. Still life studies in monochrome and color; outdoor sketching in sepia and water color and a thorough course in the technique of water color painting. Two hours daily. 4 P. M.—*Miss Burke.*

Music

61. MUSIC I. Harmony, counterpoint, musical composition. 8 A. M. daily.—*A. L. Gabert.*
62. MUSIC II. Gregorian Chant—History, theory, practice, accompaniment. 11 A. M. daily.—*A. L. Gabert.*

Library Science

63. The University Library is well equipped as to facilities for carrying on a course of library science. It has an excellent reference library of bibliographies, encyclopedias, dictionaries, annuals, etc. The purpose of the course is (a) to present systematically the present-day practical method of conducting libraries, (b) to familiarize the student, whether librarian or teacher, with the practical use of reference works. The following subjects will be treated: Origin and development of the art of printing; Classification; Cataloguing; Bibliography; Reference works; Accession methods; Charging systems; Book buying; Book binding; Organization of small libraries and copyright law. 5 P. M. daily.—*Joseph Schneider*

64. PHYSICS I. Laboratory, 4 to 6 P. M. daily.—*Louis H. Crook.*
65. PHYSICS II. Laboratory, 2 to 4 P. M. daily.—*Joseph J. Widmayer.*
66. CHEMISTRY I. Laboratory, 4 to 6 P. M. daily.—*Ignatius Wagner.*
67. CHEMISTRY II. Laboratory, 4 to 6 P. M. daily.—*Charles Rascher.*
68. BIOLOGY I. Laboratory, 4 to 6 P. M. daily.—*James A. Geary* and *Daniel da Cruz.*
69. BIOLOGY II. Laboratory, 2 to 4 P. M. daily.—*James A. Geary* and *Daniel da Cruz.*
70. CURRENT EDUCATIONAL PROBLEMS. 7:45 P. M. Mondays.—*T. E. Shields.*
71. CATHOLIC MEN OF SCIENCE. 7:45 P. M. Wednesdays.—*E. A. Pace.*
72. CATHOLIC EDUCATORS. 7:45 P. M. Fridays.—*P. J. McCormick.*

Continuation Courses, August 18 to September 26

73. PHYSICS. The matter of this course will be arranged to meet the needs of the students who shall have registered for it on or before August 8. Lecture, 8 A. M. daily.—*John J. Greer.*
74. PHYSICS. Laboratory, 2 to 4 P. M. daily.—*John J. Greer.*
75. CHEMISTRY I. Lecture, 9 A. M.—*Charles Rascher.*
76. CHEMISTRY I. Laboratory, 4 to 6 P. M. daily.—*Charles Rascher.*
77. CHEMISTRY II. Lecture, 9 A. M. daily.—*Henry Froning.*
78. CHEMISTRY II. Laboratory, 4 to 6 P. M. daily.—*Henry Froning.*
79. BIOLOGY I. Lecture, 10 A. M. daily.—*James A. Geary.*
80. BIOLOGY I. Laboratory, 11 A. M. to 1 P. M. daily.—*Daniel da Cruz.*
81. BIOLOGY II. Lecture, 11 A. M. daily.—*James A. Geary.*
82. BIOLOGY II. Laboratory, 2 to 4 P. M. daily.—*Daniel da Cruz.*

SCHEDULE OF COURSES

A. M.		
8	5	General Methods.....*Shields*
	3	History of Education I.....*McCormick*
	12	History of Philosophy.....*Turner*
	59	Freehand Drawing.....*Murphy*
	61	Music I.....*Gabert*
9	2	Psychology of Education.....*Shields*
	4	History of Education.....*Pace*
	8	School Administration and Management.*McCormick*

	40	Greek II	*Hoey*
	15	Sociology	*Fox*
	55	Decorative Design	*Murphy*
10	9	Genetic and Comparative Psychology	*Pace*
	13	Logic	*Turner*
	39	Greek I	*Coeln*
	14	Ethics	*Fox*
	16	Algebra	*Doolittle*
	17	Advanced Algebra	*Landry*
	31	English IV	*Lennox*
	42	German I	*Schneider*
	48	Spanish I	*Currier*
	56	Theory of Composition (Art)	*Murphy*
11	18	Geometry	*Burda*
	19	Plane Trigonometry	*Doolittle*
	28	English I	*Fay*
	29	English II	*Hemelt*
	41	Greek III	*Hoey*
	43	German II	*Gleis*
	57	History of Art	*Murphy*
	32	English V	*Lennox*
	34	Latin I	*Coeln*
	45	French I	*Hemmick*
	49	Spanish II	*Currier*
	53	American Political History	*McCarthy*
	62	Music II	*Gabert*
	47	French	*Teillard*
12	6	Methods of Teaching Religion	*Pace*
	44	German III	*Gleis*
	30	English III	*Hemelt*
	33	English VI	*Fay*
	38	Latin V	*Wright*
	46	French II	*Teillard*
	21	Analytic Geometry	*Landry*
	20	Plane Analytic Geometry	*Burda*
	54	American Constitutional History	*McCarthy*
	50	Italian	*Hemmick*
P. M.			
2	65	Physics II (Laboratory)	*Widmayer*
	69	Biology II (Laboratory)	*Geary-da Cruz*
3	65	Physics II (Laboratory)	*Widmayer*
	69	Biology II (Laboratory)	*Geary-da Cruz*
	22	Physics I	*Crook*

	26	Biology I	*Geary*
	10	General Psychology	*Dubray*
	36	Latin III	*Wright*
	51	Church History	*Weber*
	24	Chemistry I	*Wagner*
	25	Chemistry II	*Rascher*
	58	Mechanical Drawing	*Scullen*
4	11	Introduction to Philosophy	*Dubray*
	7	Methods of Study	*McVay*
	35	Latin II	*McGourty*
	52	General History	*Weber*
	60	Water Colors	*Burke*
	64	Physics I (Laboratory)	*Crook*
	66	Chemistry I (Laboratory)	*Wagner*
	67	Chemistry II (Laboratory)	*Rascher*
	68	Biology I (Laboratory)	*Geary-da Cruz*
5	64	Physics I (Laboratory)	*Crook*
	66	Chemistry I (Laboratory)	*Wagner*
	67	Chemistry II (Laboratory)	*Rascher*
	68	Biology I (Laboratory)	*Geary-da Cruz*
	23	Physics II	*Widmayer*
	27	Biology II	*Geary*
	63	Library Science	*Schneider*
	1	Philosophy of Education	*McVay*
	37	Latin IV	McGourty
7:45		Public Lecture Courses:	
	70	Educational Problems (Mondays)	*Shields*
	71	Catholic Men of Science (Wednesdays)	*Pace*
	72	Catholic Educators (Fridays)	*McCormick*

SCOPE OF THE SUMMER SESSION

The summer session of the Sisters College has been organized to give Catholic teachers an opportunity to profit by the facilities which are offered by the University and to obtain under Catholic auspices whatever may be helpful to them in their work. The courses include both the professional subjects which are of vital importance to every teacher and the academic subjects which are found in the usual school curriculum. Each subject is treated with a view both to content and method, and the aim throughout is to base educational theory and practice on Catholic principles.

FORMAL OPENING

His Excellency Archbishop Bonzano, Apostolic Delegate, will preside at the formal opening of the Third Summer Session of the Sisters College on Sunday, June 29, at 9 a. m. Solemn High Mass will be celebrated in the chapel in Gibbons Memorial Hall. The sermon will be delivered by the Right Reverend Rector.

The high character of the work done by the students at previous summer sessions and the indications pointing to a large increase in the number of students who will attend the coming session have made it seem advisable to widen the scope of the work. The courses given last year, with few exceptions, will be repeated and new courses will be organized to continue the work from the point reached in the courses of last summer. These continuation courses are open to all students who successfully completed the work in the preliminary course in 1912, or who pass a successful examination at the beginning of this session in the matter covered by last year's course. However, where the nature of the work is such as not to demand continuity of treatment, e. g., history, the work of last year will not be repeated this year, as all students wishing to follow the course may take up the work of this year.

ADMISSION

Students are not required to pass an entrance examination, but if academic credit be desired the student should consult the Dean and present to him sufficient evidence to entitle her to matriculate as a college student. Registration and matriculation should be attended to as soon as possible after arrival at the University.

LOCATION

Students of the summer school arriving at the Union Station, Washington, should purchase tickets to University Station, on the Baltimore and Ohio Railroad, and have their trunks rechecked. The most convenient way to reach the Uni-

versity is by the electric car marked "Brookland" going north on North Capitol Street, one square west of the station. On arriving at the University grounds, the students should go directly to the Registrar's office in McMahon Hall, where they will be assigned to the rooms reserved for them. Students who expect to arrive in Washington later than 6 p. m. should notify the Registrar in advance by letter or by telegram of the time of their arrival so that arrangements may be made to receive them.

EXPENSES

The tuition fee is $25, which entitles the student to enter such courses as she may desire. No student, however, will be allowed to earn credits in more than four courses. An additional fee of $5 will be charged for materials used in laboratory courses. All tuition fees should be paid to the Registrar at the time of registration. No reduction will be allowed in board or tuition for late entrance or for withdrawal before the end of the session.

ACCOMMODATIONS

Accommodations will be provided on the University grounds for as many Sisters as possible. For board and room a uniform charge of $40 will be made for the six weeks of the Summer School. An additional charge of $10 will be made for Sisters who remain for the retreat. No Sisters will be allowed to board in private families; they must reside on the University grounds or in some convent. Special provision, however, may be made for temporary convents in furnished houses in Brookland. Application for accommodations should be made as early as possible. The more desirable rooms will be assigned to those first applying. No Sister should come to the University without previously having ascertained that suitable accommodations have been secured.

UNIVERSITY POST OFFICE

The University post office in McMahon Hall will be open during the summer session. To avoid confusion the address should include the title of the community as well as the Sister's name.

TEXT-BOOKS

Text-books used in the various courses may be obtained at the University book store, but it would be well wherever possible to forward a list of the text-books desired a few weeks before the opening of the summer school so that a sufficient supply may be on hand.

SPIRITUAL RETREAT

At the close of the summer session an eight-day spiritual retreat will be conducted for the benefit of the Sisters who may find it convenient to make their annual retreat at the Sisters College.

ACADEMIC CREDIT

I. All the courses offered in the summer session are of Collegiate grade. Each lecture course extends over 30 hours and if a successful examination be passed at the end of the session, will be credited towards a degree on the basis of 30 class hours taken at this University during any other portion of the school year. Laboratory courses cover ten hours a week and will count as half that number of hours towards a degree.

II. A student may not take more than four credit courses, but may attend occasional lectures in such other courses as she may see fit.

III. Credits earned in other colleges of approved standing, when filed with the Registrar, will count towards degrees in this University.

IV. Credits gained through correspondence courses, when duly certified and filed with the Registrar, will count towards degrees.

V. Students may take examinations for advanced standing in any of the courses in the summer session, but notice of such intention should be sent to the Dean of the Summer School before June 30. Examinations for advanced standing will take place on July 5 and 12.

VI. Credits will also be allowed for successful experience in teaching. Application for such credit must be made to the Dean.

VII. Two years of college work, or one-half of the total credit for the A.B. degree, must be earned by courses taken in residence at colleges of approved standing. One year's college work, or one-fourth of the total credit earned, must represent work done in residence at this University.

VIII. Degrees may be taken by the students of the Sisters College under the faculties of Science, Letters or Philosophy by complying with the conditions set forth in the year-book of the University. The following group has been organized by the Department of Education with a view to the special needs of teachers. It will be noted that the courses are arranged in a schedule of two hours a week throughout the school year.

Course Leading to the Degree of Bachelor of Arts

First Year

Subject:	*hours per week.*
Religion	1
Methods of Study	2
Primary Methods	2
English	2
Latin or Greek	2
French or German	2
Chemistry, Physics or Biology (with laboratory)	5
Mathematics	2
History	2
	20

Second Year

Religion	1
Philosophy of Education	2
Philosophy	2
English	2
Latin or Greek	2
French or German	2
Drawing (2 lectures, 4 hours' practice)	4
Mathematics	2
Elective	3
	20

Third Year

Religion	1
Psychology of Education	2
History of Education	2
School Management	2
Sociology	2
Church History	2
Music	2
Elective	7
	20

Fourth Year

Religion	1
General Methods	2
History of Education	2
History of Philosophy	2
General Psychology	2
Ethics	1
Logic	1
United States History	2
Scripture	2
Elective	5
	20

EDUCATIONAL NOTES

Three Missouri counties show their faith in human nature by asking the parent to mark on the official report card the child's "standing" in manual or industrial work done at home; sweeping, dusting, dishwashing, baking, "setting" the fireless cooker, feeding stock, milking, "dragging the road," etc. The whole purpose is to vitalize the interest of both parent and child by showing the intimate connection between education and the daily life of the individual.

WHAT I EXPECT OF A BOY OF FOURTEEN

Right at the start I expect him to be a boy—not a cherub, not a little old man, nor a sneak. Just plain, unadulterated boy. I expect that he stands well on his feet, looks you in the eye and tells you the truth; that he sleeps when he sleeps, works when he works, and plays when he plays; that he swims like a duck, runs like a deer and sees like an eagle; that he plays fair on the field, at the school and in the home; that he likes a dog, delights in woods and fields and believes in comrades; that he admires real men, stands by his heroes and looks up to his mother; that he sees in a violet, a sparrow, or a worm, the touch of the hand of God.

Furthermore, I expect that the boy has a father as well as a mother, a few brothers and sisters, and a wise teacher or two; that his father remembers that he was once a boy; that his mother tempers her all-abiding love with justice; that his home is more than a pantry and a bed; that his school is more than a recitation period; that his teacher sees something beyond marks; that his church is more than a pulpit.

But my expectations are more than one-sided or two-sided, they are many-sided. I rather imagine that the boy expects a few things of himself. He expects that his parents are sturdy, responsible, clean; that fresh air is his in sleep, at play, and in school; that he is fed at least as sanely as horses, cows and hens; that his desire for activity is turned from deviltry into useful knowledge, and productive labor, and wholesome play; that his parents reverently tell him of the functions and care of his beautiful body; that he is taught obedience and right thinking by example as well as by preachment; that his capacity, interest, and native ability are studied and wisely directed; that the idealism of his adolescence is nurtured as though it was the voice of God. In fact, he expects that every hour out of the twenty-four is a step forward in his education, and that the task of educating him is more than a school affair.

There is yet more. Beyond my expectations or his expectations there are our expectations. Yours and mine —everybody's. He is our boy. He is to be our Michael Angelo, our Abraham Lincoln, our First Citizen, our Great Man. It is for us to give him his chance to be great, good, and Godlike. It is for us to give him a parentage untainted by disease—social, civic, or industrial. It is for us to give him his rightful heritage of playgrounds, of good schools and of clean cities. It is for us to close the door of the corner saloon, the dive, and the vulgar show. It is for us to prevent his exploitation in sweat-shop, factory or store.

Our boy cannot run the race with his feet tied. He alone cannot do it all. He will do his share, but we must do ours. When we do our share we shall find that our boy meets my expectations, his expectations, our expectations.

ARTHUR A. DEAN,
Journal of Education, Feb. 13, 1913.

Geometry has always been considered a subject of high educational value, and therefore it has held its place in the curriculum without much question. Of late years it has, however, in common with other mathematical subjects, had to face the challenge to prove its right to the prominent place it has heretofore held. This challenge has for the most part come from the psychologists, who demand experimental proof for its claims. Another challenge, as to whether the traditional textbook method of teaching the subject is satisfactory, has recently come, more strongly perhaps, than ever before, from some of the mathematics teachers themselves.

EDUCATIONAL VALUE OF GEOMETRY

The different methods in vogue today of teaching any subject have not been built on speculative theory only, but are rather the cumulative results of experience of teachers in the past. These results have, to a large extent come down to us by tradition, and therefore have been subject to the modifications of the changing conditions in the history of the world. Experiments have undoubtedly been performed here and there, and the results have been embodied in the formation of those methods, but what psychologists and others are now asking is that experiments and observations be made under careful conditions and in a systematic and scientific manner. The results can then be carefully studied, properly interpreted and recorded for future use.

The results which we should aim to obtain in the teaching of geometry are, for the ordinary student, as follows:

1. A knowledge of that part of the content which is fundamental and of most importance.

2. The ability to think logically, and a knowledge of the methods and principles of geometric proof and of the nature of proof in general.

These involve: (1) The ability to tell whether a given argument is logically sound and the habit of logically

sound thinking. The student must learn to distinguish between necessary and contingent conclusions, and when the judgment has come to a decision as to the most probable hypothesis on which a contingent conclusion is based he should understand that the reasoning in reaching the conclusion is the same as that in reaching a necessary conclusion. (2) The ability to construct a chain of reasoning from given material. In geometry the student learns that he has certain tools by means of which he is to prove a proposition. He also learns how to examine these tools to see what ones are applicable, and then learns the general method of applying them. He learns to analyze, arrange and classify his material. He should then acquire the general methods which underlie all proofs so that when he comes to proofs in other subjects he has a clear knowledge of what constitutes a proof and of its general technique, and can apply it to whatever he may have to do. (3) The ability to think for himself. He must learn to look at a thing from all sides, to size up its true relations (which is good judgment). He must force every argument to its conclusion, and acquire the habit of thinking through and through a subject.

3. Ability to express himself clearly. The student must be taught the value and acquire the habit of clear expression.

4. Concentration. The ability to shut out everything else and fix the mind on the subject at hand is a prerequisite to clear thinking, and must be insisted upon in geometry.

5. Constructive imagination. The ability to construct new images out of old elements. To be able to visualize and form the habit of doing so is of great importance.

6. Rational memory. The habit of associating things so as to retain them.

7. Liberal-mindedness. The habit of always looking for new truth and leaving the mind open for its entrance.

The student of geometry should be a discoverer, and get into the habit of looking for new light, as well as of looking at things from a broad standpoint.

8. Esthetic ability. Geometry possesses not only beauty of form, but of idea and of method. It should cultivate a habit of neatness and accuracy.

9. A spirit of honesty. The study of geometry soon shows the futility of dishonest thinking. It shows the reward of honest effort.

10. Will power. A well-governed will is essential to usefulness, and the study of geometry makes the student exercise it.

These results are not always obtained, but the aim should be to develop them as fully as possible. It is somewhat of a question as to how they are considered by teachers. Are all but content the incidentals—the mere by-products in the study of the subject, or are they the main object? It is to be feared that they are too often considered incidentals, and that altogether too little attention is given to them. In my estimation they are the chief aim, and the content the incidental, or the occasion for acquiring them. The mere content of most subjects is of little value as compared with the other mental and moral qualities, and the teacher of geometry should see to it that they are obtained from its study.

Not only should these powers be sought for, but they should also be sought for in a general way, and not as related to the subject at hand only. Concentration, for instance, should be insisted upon in connection with geometry, but the teacher should at the same time not limit its value to geometry (it would be well at the very start to impress upon students of geometry the general value of the subject) but carefully point out that it is an ability of great value in everything. So all these powers, if they are insisted upon in connection with every school

subject and taught from this general standpoint, will be applied by the student in connection with everything he undertakes in life.

WILLIAM H. METZLER,
Journal of Educational Psychology, Dec., 1912.

MANIFESTATIONS OF SPIRITUAL CULTURE

Spiritual culture will manifest itself in a variety of ways in every-day life. A person possessing this spiritual culture will exhibit a keen appreciation of his duties towards his fellowmen. He will be broad in his views and in his tolerance of the shortcomings of others. Necessarily he will be a good citizen because he appreciates his role as a moral unit, with an intellectual and spiritual development which causes him to realize the necessity of those features of human society which are essential for its well being. As such he is an important factor in any community or field of endeavor. His broad training and cultivated power of observation make him a valued associate. His acquired poise and deliberate methods of expression make his advice sought for. Such a man will possess high ideals; and these ideals will be a dominating factor in his life and will be persistently fought for. It will be his aim to do that which is just and he will work for the social and individual good and not be influenced by selfish motives.

Discipline or Control: so interchangeably do we use these terms that they are often regarded as synonymous. In reality, there is a broad difference in the controlled school and the disciplined school; in the controlled individual and the disciplined individual.

If your school remains orderly whenever you may be called from the room, it is a disciplined school; if bedlam reigns the minute your back is turned, it is merely controlled. When young people "run wild" the moment

they are free from parental authority, the trouble is with the lack of discipline in the home, although it may be an orderly home and under splendid control.

DISCIPLINE OR CONTROL

The young teacher should determine which is the more valuable; which comes nearer answering the purpose of the school; which serves the individual better; which is productive of good citizenship.

There is probably no better example of orderliness in the state than is exhibited in the penitentiary; yet the men confined therein have been imprisoned because they have proved unsafe to society; and it is undoubtedly true that a very small percenatge of them have been wilfully criminal. Sudden anger, or weak will in the presence of temptation, will be found to be the real cause of their banishment from good society.

And what about the lesson learned while in prison? It is a generally accepted fact that few men are improved by a long imprisonment in a state penitentiary. A very few who find opportunity and power in the enforced silence of the prison to work out a new scheme of living reenter the world with a new vision, and a new determination which enables them to make another beginning; but a majority of convicts leave the prison as unable to exercise self-mastery as when they entered it, hence no good has been done except to protect society against their depredations.

Too rigid control of weakening to the intellect of the being controlled. He ceases to think for himself. He submits to guidance and loses the power of initiative. His volition is rendered all but useless. He follows the course of least resistence, blindly, and with no feeling of responsibility—he is doing what a higher authority commanded and is satisfied.

Is this what we are training for? Perhaps! Judging from the quietus we place on the investigating mind of

the child, and the persistence with which we frown upon self-directed activity on the part of the child, we are training out the strength inherent in the child's character and prohibiting the growth of such natural strength as he may have inherited. Children like to exercise their power of self-direction.

What are the laws governing discipline in the true sense? Clearly, the law of all life—exercise. A child will never learn discipline so long as his course of action is mapped out for him, and he is under surveillance, continually, lest he depart from that course. Give his a chance to do right of his own accord. Leave the room occasionally—and don't stand outside of the door, eavesdropping, and thus give an example in treachery. Get out and away, and let them know yu are away. Begin with five minutes' absence. After a few such attempts, it will be found that a longer time may be spent with perfect safety to the school.

The greatest defect in the loving training of affectionate parents is their inability to so enough for the child. To make his road smooth and his journey easy is their greatest desire. They are jealous of any lessening of the ties which bound the helpless infant to them; they "spoil" their children by too much attention, by too much service, and by too much guidance. They fear to lose the touch of the clinging hands; they fear they themselves may become useless to their children.

This is the first bitter lesson which wise parents must learn—that of making themselves useless to their children at the earliest possible time; to surround the child with an environment which shall most quickly develop self-control and self-direction. And this, also, is the first lesson which the wise teacher must learn—that the real skill of the teacher is judged by the vanishing point of his necessity. The child is not to be taught to lean on any person o rthing outside himself; he is a separate identity, capable of self-government and must be per-

mitted to develop the power. This development is secured only by practice.

Games are valuable in early life because they teach these two things—quick self-direction and self-control. Why not teach the same principles in the sterner duties of the class-room? Discipline, rather than control. Self-direction, rather than blind submission. The dreams of the socialist is that of perfect self-government and self-direction. This dream will never come true so long as one class of men are imbued with the desire to rule and another class are trained to submit to the stronger intellect. The government which is felt least is the best government; the teacher whose rule is least recognized, because of the self-control of his pupils, is the greatest disciplinarian; the parent who soonest becomes unnecessary in the ordering of his child's life is the greatest parent.

CURRENT EVENTS.

MEETING OF NATIONAL SUPERINTENDENTS

The Department of Superintendence of the National Educational Association held its annual meeting at Philadelphia, Pa., from February 24 to March 1. There also convened at the same time the National Committee on Agricultural Education, the Department of Normal Schools, the National Council of Education, the National Congress of Mothers and Parent-Teacher Associations, and the National Council of the Teachers of English. In the Department of Superintendence the program was as follows:

February 27.—Topic: Some Experiments in School Systems and their Outcome. Developing a School System—C. S. Meek, Superintendent of Schools, Boise, Idaho. (2) School Credit for Home Industrial Work—L. R. Alderman, State Superintendent of Public Instruction, Salem, Oregon. (3) The Home School, an Experiment in Household Education—R. J. Condon, Superintendent of Schools, Providence, R. I. (4) The Larger Use of the School Plant for School Purposes—J. H. Francis, Superintendent of Schools, Los Angeles, Cal. (5) Compulsory Continuation Schools—E. D. Roberts, Assistant Superintendent of Schools, Cincinnati, Ohio.

Round Tables: A. Superintendents of Larger Cities. Topic: How to Measure the Efficiency of Teachers—Discussed by W. M. Davidson, Superintendent of Schools, Washington, D. C., and Ben Blewett, Superintendent of Schools, St. Louis, Mo. Topic: Differentiation in Courses of Study for Pupils from Twelve to Sixteen Years of Age—Discussed by C. E. Chadsey, Superintendent of Schools, Detroit, Mich., and S. L. Heeter, Superintendent of Schools, Pittsburgh, Pa.

B. The Superintendents of Smaller Cities. Topic: The Most Efficient Service Which Assistant Superintendents and Supervisors Can Render. (1) Their Relation to the Superintendent—Discussed by M. C. Potter, Superintendent of Schools, St. Paul, Minn., and J. J. Keys, Superintendent of Schools, Nashville,

Tenn. (2) Their Relation to Principals and Teachers—Discussed by Fred Hunter, Superintendent of Schools, Lincoln, Neb., and Betty Dutton, Principal, Kentucky Street School, Cleveland, Ohio. (3) Their Selection and Tenure of Office—Discussed by J. M. Gwinn, Superintendent of Schools, New Orleans, La., and M. G. Clark, Superintendent of Schools, Sioux City, Iowa.

C. State and County Superintendents. Topic: I. The Best Form of National Aid to State Systems of Instruction. (1) From the Viewpoint of the National Commissioner—P. P. Claxton, Washington, D. C. (2) From the Viewpoint of the State Commissioner—C. G. Schultz, St. Paul, Minn. (3) From the Viewpoint of the County Superintendent—E. M. Rapp, Reading, Pa. II. The Best Method of Apportioning and Administering State Aid—Discussed by David B. Snedden, Commissioner of Education, Boston, Mass.; E. W. Coultas, County Superintendent of Schools, DeKalb, Ill.

At the General Meeting the addresses were as follows: Greeting and Introduction, by Louise H. Haeseler, President of Philadelphia Teachers' Association; The Mechanical Mind, by John Grier Hibben, President, Princeton University; The Heart of the Educational Problem, by Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo.; The Reaction in College Education, by Alexander Meiklejohn, President, Amherst College, Amherst, Mass.

February 28.—Joint Session with the National Council of Education. Topic: Reports of Committees on Education. (1) Grammatical Terminology—W. G. Hale, University of Chicago, and C. R. Rounds, West Division High School, Milwaukee, Wis. (2) The Teacher and the Cost of Living—Robert C. Brooks, Swarthmore College, Swarthmore, Pa. (3) Economy of Time,—Committee's Report on Progress—H. B. Wilson, Superintendent of Schools, Decatur, Ill.; Some Los Angeles Experiments—J. H. Francis, Superintendent of Schools, Los Angeles, Cal.; A Seven Year Elementary School and Related Economies—Charles H. Judd, Director, School of Education, University of Chicago; Mobility of the Teaching Population in Relation to Economy of Time—L. D. Coffman, University of Illinois, Urbana, Ill.; Economy of Time Through Testing the

Course of Study and Time Allotment—Leonard P. Ayres, Russell Sage Foundation, New York.

In the Department of Normal Schools, on February 27: The Shortcomings of Normal School Graduates—John N. Adee, Superintendent of Schools, Johnstown, Pa.; discussed by J. E. McGilvrey, President, Ohio State Normal School, Kent, Ohio; Cliff W. Stone, Director, Training School, State Normal School, Farmville, Va.; and F. M. Richardson, Superintendent of Schools, Chicago Heights, Ill. Report of Committee on Uniformity of Statistics—H. H. Seeley, President, Iowa State Teachers College, Cedar Falls, Iowa. On February 28: Differentiation of Normal-School Courses—Guy E. Maxwell, President, State Normal School, Winona, Minn.; discussed by D. B. Waldo, President, Western State Normal School, Kalamazoo, Mich.; John L. Alger, Principal, State Normal School, Providence, R. I.; and E. U. Graff, Superintendent of Schools, Omaha, Neb. Preliminary Report of Committee on Normal-School Standards—W. T. Carrington, President, State Normal School, Springfield, Mo.

The National Council of Education held its first session in conjunction with the Department of Superintendence as noted above. In regular session they considered the topic: Improving School Systems by Scientific Management. (1) Underlying Principles—Paul H. Hanus, Professor of Education, Harvard University. (2) Their Application—F. E. Spaulding, Superintendent of Schools, Newton, Mass. (3) Investigation—W. C. Bagley, Director, School of Education, University of Illinois. (4) Determining Relative Values in the Curriculum—A. D. Yocum, University of Pennsylvania.

The National Council of the Teachers of English on March 1, considered the following topics: I: The Efficiency of English Training. (1) The Preparation of Teachers—Franklin T. Baker, Professor of English, Teachers College, Columbia University. (2) Adaptation of the Work to Actual Conditions and Needs—Mae McKitrick, Assistant Principal, East Technical High School, Cleveland, Ohio. (3) The Measure of Results—Charles H. Judd, Director, School of Education, University of Chicago. Topic II: Reform of the High-School Course in Eng-

lish and the Proposed National Syllabus. (1) The Plan of the Joint Committee—James Fleming Hosic, Chairman; discussed by Charles A. Dawson, High School, Syracuse, N. Y.; Sarah A. Simmons, Supervisor of English in High Schools, Washington, D. C.; J. Milnor Dorey, High School, Trenton, N. J.; Edwin Fairley, Jamaica High School, N. Y.; Azubah Latham, Teachers College, New York; Wilson Farrand, Principal, Academy, Newark, N. J.

LECTURES BY UNIVERSITY PROFESSORS

On February 10, the Very Reverend E. A. Pace, Ph.D., lecturned at the Nazareth Academy, Rochester, N. Y., on "The Papacy and Education;" and on February 12, at D'Youville College, Buffalo, N. Y., on "Multiple Personality." Beginning Monday, February 17, Doctor Pace gave a series of lectures on "Catholic Men of Science," at Carroll Hall, Washington, D. C., under the auspices of the Lenten League. His subjects were as follows: February 17, "Catholic Physicists;" February 24, "Catholic Chemists;" March 3, "Catholic Biologists and Physiologists;" March 10, "The Founders of Medicine;" March 17, "Catholic Astronomers."

Reverend William Turner, D.D., recently delivered a series of lectures on "Contemporary Errors in Philosophy," at the Academy of Music, Brooklyn, N. Y., under the auspices of the Brooklyn Institute of Arts and Sciences. The course was as follows: February 13, "Atheism;" February 20, "Agnosticism;" February 27, "Pantheism;" March 6, "Materialism;" March 13, "Idealism;" March 20, "Pragmatism." Doctor Turner also lectured on Catholic Philosophy at De La Salle Institute, New York City, under the auspices of the Catholic Summer School of America. His subjects were the following: February 14, "Catholic Philosophy and Belief in God;" February 21, "Catholic Philosophy and the Knowableness of God;" February 28, "Catholic Philosophy and the Personality of God;" March 7, Catholic Philosophy and the Existence of Spirit;" March 14, "Catholic Philosophy and Pragmatism."

PAINTING FOR GIBBONS' MEMORIAL HALL

The Board of Trustees of the Catholic University of America has accepted the generous offer of Mr. John D. Crimmins, of New York City, to donate to the new Gibbons' Memorial Hall the famous painting of the last moments of Pope Leo XIII by the Marquise de Wentworth. The painting will be placed in the main hall of the building.

EDITORS OF THE CATHOLIC ENCYCLOPEDIA HONORED

Through His Eminence, Cardinal Farley, Pope Pius X has bestowed upon each of the editors of the Catholic Encyclopedia the medal, "Pro Ecclesia et Pontifice"—a distinction conferred by the Holy See upon Catholics for distinguished service in behalf of the Church and its Head. It was first conferred by Pope Leo XIII in 1888 upon certain Catholics in recognition of their efforts in behalf of his sacerdotal jubilee. The Catholic Encyclopedia is now complete and all English-speaking Catholics will be gratified by this evidence of the pleasure of the Sovereign Pontiff over the monumental achievement of the editors. Those who have merited this distinction are Charles G. Herbermann, Ph.D., LL.D.; the Rt. Rev. Monsignor T. J. Shahan, D.D., the Rev. John J. Wynne, S.J., the Rev. Edward A. Pace, D.D., and Condé B. Pallen, Ph.D., LL.D.

NOTABLE PRIZE WINNER

Doctor Guiseppe Ferrata, of New Orleans, Professor of musical composition at Newcomb College, Tulane University, has been declared the winner of the first prize in class A for musical composition offered by the St. Louis Art Publication Society. The Society spent $3,000 in prizes divided in three classes, there being in each class, a first prize of $500, a second of $300, and a third of $200. Dr. Ferrata's prize was the first in class A for Toccata Chromatique for piano.

Six years ago Dr. Ferrata won four prizes offered by the Art Society of Pittsburgh, Pa. He entered under the four different classes and carried off the honors in all four. The Society will not allow him to compete again lest he monopolize all of the

prizes. That exhibition was only open to American composers; the present one was opened to the world. Several years ago Dr. Ferrata won a gold medal for composition at Milan, Italy, for which he was knighted by the King of Italy. He is the composer of several Masses.

RECIPIENT OF THE LAETARE MEDAL.

The Laetare Medal, awarded annually by the University of Notre Dame, was this year conferred on Dr. Charles C. Herbermann of New York City, editor-in-chief of the Catholic Encyclopedia. The honor is bestowed on Catholic laymen for distinction "in a meritorious field of beneficent endeavor." The recipient is by profession an educator. He has been associated with the College of the City of New York since 1869 as professor of Latin language and literature, and his writings have been chiefly of an educational nature. He has edited many of the Latin classics, and has been a contributor to the Catholic Quarterly, the Catholic World, and other periodicals. In 1910, Pope Pius X raised him to Knighthood in the Order of St. Gregory, and recently awarded him the medal "Pro Ecclesia et Pontifice," as one of the editors of the Catholic Encyclopedia.

A Free Lance, being short paragraphs and detached pages from an author's note book, by Frederick Rowland Marvin, Boston, Sherman, French and Company, 1912. pp. viii + 196.

The author of this work made a serious mistake in not consigning his waste material to the waste basket instead of combining it into a book. He says of his work "A writer has always on his table, or concealed in one or more of its drawers, literary material that has failed of finding a place in any of his books. As time passes the material increases in quantity; and sometimes, because of occasional revisions, it improves in character and becomes more worthy of preservation. What shall he do with it? He may be moved by some inward impulse to cast it all into the fire. Yet not a few of these pages have cost him labor; and some of them may possess a modicum of interest for the general reader."

The sketches which the author presents are, therefore, deliberate expressions of opinion. They have been gleaned and rewritten and improved by time, but time does not improve all things nor will rewriting a falsehood make it true, nor will any amount of changing the order of the items endow flippant snobbery and bigotry with value sufficient to occupy the time and thought of serious-minded readers. It is almost unbelievable that any man claiming scholarship would, in our day, be guilty of some of the passages in this book, of which the following may serve as a sample. "Women are by nature exceedingly religious. But strange it is that they are so, especially in Christian Europe and America. Everywhere they make much of religion, but, apart from the worship of Mary, the religion of our modern world has made very little of them. Under old pagan faiths women had many and serious disabilities, yet never under such faiths were they actually accursed. No sooner was the Christian religion planted upon our earth than from every bending bough of a rising asceticism hung the evil fruit of contempt for womanhood. Of course this was, though under the name of Christi-

anity, still pagan; for among the Romans a woman was, first of all, the property of her father, and later she was that of her husband; she was man's plaything or his slave, but never his companion and equal. It was asceticism in the early Church, rather than the Church itself, that blighted woman's life. It was a great wrong. It added to the pagan contempt the monk's dread of moral contagion. Of course it was at variance with the teachings of Jesus; it was grafted upon those teachings, and in time it came to be regarded as an actual part of them. Thus was the simple Gospel perverted to the degradation of womanhood. . . . Thus it became a sin for the priest of God to mate with a woman. To see her was evil. There were monks who thought that even the shadow of a daughter of Eve would render them unclean. Celibacy became a rule of the Church. The only amendment a daughter of Eve could make was religious virginity, which, it was believed, introduced her into the family of Mary, the everlasting Virgin Mother. I wonder much that women are so religious. Their religious nature must go very deep to stand the strain of such dishonor and repression. This state of things was of priestly conceiving, and not of Divine appointment. Our Saviour honored womanhood and exalted the marriage relation. His view of sexual life was in all its essential features the reverse of the ideal set up by ecclesiastical authority."

What need have we of further evidence? And yet Mr. Marvin was ordained to the ministry of the Gospel of Truth. It is wondrous strange that a man can be so blind in spite of the light that is leading men of good will throughout the world to discard such fanatical bigotry as this. Foerster, in his chapter on The Indispensability of the Ascetic Ideal, says: "Asceticism should be regarded, not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline. . . . By the ascetic ideal is meant that view of life which does not simply regard self-conquest as a stage in self-development, but which assigns a definite and essential function in the evolution of humanity to men and women who shall demonstrate, in one sphere or another, the possibility of living a life of continual and com-

plete abnegation . . . not in order to make a more natural life appear contemptible, but with the express purpose of enriching life and preserving it from degeneration by means of heroic examples of spiritual power. Properly to understand the significance of asceticism, it should be remembered that natural life does not flourish unless the spirit retains the upper hand; and since we are surrounded for the most part by striking examples of lives in which the spirit plays anything but a leading part, it is in the highest degree desirable that living and striking examples of men and women who have fully freed themselves from the distractions of the world and the domination of natural desires should be continually before our eyes."

Men like Mr. Marvin offer nothing to aid those who are striving against the demoralization of our time. In the name of Christianity, which they disgrace by their ignorance or by their willful misrepresentations, they attempt to nullify the efforts of those to whom society owes its preservation from the destructive force of man's baser passions. We cannot do better in this connection than to call upon Mr. Foerster once more to speak from the depths of his experience of the social life of our time and its needs. "In the sphere of sex a rapid disintegration of character is already going on. The effect of the increasing laxity in this direction will make itself felt in other directions. A disrespect for definite moral standards in this region will tend to initiate a spirit of license in every other department of social and moral life. It is astounding with what rapidity all moral convictions are to-day breaking down in the minds of vast masses of the people. This would not occur if the deepest foundations of these convictions had not been long undermined. The suggestive force of tradition continues to be operative in an age which has largely abandoned the positive belief lying behind the tradition, and this deceives us as to the real extent of the disintegration. The first vigorous push shows us how far the process of undermining has gone. Without most people being conscious of the fact, one of the main foundation-stones of our traditional moral culture has been the constant presence in our midst of

great personalities illustrating in their own lives the highest possible degree of spiritual freedom, the complete conquest of the spirit over the world and the senses. The presence in society of such spiritually dedicated characters is a source of psychic inspiration for the whole community, and a constant and courageous protest against the smug philistinism of the men of the world," of men such as Mr. Marvin.

Mr. Marvin's prejudices are not confined to the priesthood and to the religious of the Catholic Church, as the following passage shows. "Think of the vulgarity of an ex-president of the United States who could travel from one end of the country to the other, sounding his trumpet with equal vigor and energy in willing and unwilling ears; blowing his own praise in the face of friend and foe. Washington did nothing of the kind, nor did Lincoln. Think of a man storming, as it were, heaven and earth in one wild effort to make himself the nominee of a reluctant party. Could anything be more rude and repulsive than Mr. Roosevelt's self-exploitation, full to the brim and overflowing with an obnoxious personality?"

Mr. Marvin has a deep dislike of vulgarity, at least, so he tells us, "The extreme partisan feeling of most of our secular papers with regard to political questions, methods, and affiliations, is in every way vulgar. Nothing can be more wanting in good sense, fine feeling, and noble purpose than an unconditionally partisan club or newspaper. In a world wherein nothing is lifted above imperfection, and wherein no man is infallible, it becomes all of us to be charitable in our judgment, (! !) ready to reverse whatever line of conduct we may have adopted, and cautious in the expression of opinion. The slang phrase 'cock-sure,' which means over-confident, expresses in a rude way the intellectual and moral attitude of the vulgar partisan. The crass champion or reformer will denounce whatever man or measure happens to lie in his way. The vulgarity of the exhibition which he makes is a thing of which he never even dreams. He cannot understand how anything can be good that he opposes, or that opposes him." Evidently Mr. Marvin, in ransacking the drawers of his library table, mixed up a personal examination of conscience with

his other notes, otherwise it is hard to account for the splendid self-portrait which he gives us.

Thomas Edward Shields.

The Practical Catechist, from the German of Rev. James Nist, Parish Priest of Birkenhoerdt, with an Introduction by Rev. James Linden, S. J., Edited by Rev. Ferreol Girardey, C. SS. R., St. Louis, B. Herder, 1913. pp. xi + 556. $1.75 net.

The translator has rendered a valuable service to English-speaking Catholics in placing this work within the reach of those to whom the work of instructing our children in religion is entrusted. Father Linden's recommendation should be sufficient to secure for this valuable work a wide circulation.

"The Germans during the last two centuries turned their attention in a special manner to the vast field of instruction and education; but in no branch was there more earnest work done than in Catechetics. In numerous catechetical periodicals and associations, and in a series of catechetical courses men of the greatest talent have devoted all their learning and ability to discuss and test the various methods, and to establish the most fruitful process of teaching catechism. The movement has not yet met with perfect success; although the views of the weightiest authors now approach unanimity and a number of principles have been adopted as practically reliable, nevertheless it is not an easy matter to reduce them to practice. Of the many who have attempted to do so, only a few have met with satisfactory results. Lacking a thorough understanding of said principles, nearly all have applied them without sufficient care; among these are some who have the reputation of being masters in catechetics. The Rev. James Nist, parish priest of Birkenhoerdt (Palatinate), easily surpasses all his predecessors, and may be considered by far the best in catechetics, for he has satisfactorily fulfilled his task. He has, indeed, mastered the true catechetical method, without allowing it to master him. His catechetical works, therefore, deserve to be recommended as models. Even the older

and more experienced catechists can find much to learn therein, and especially the rare art of becoming little with the little, of accomodating oneself to their mind, heart and will. Wherefore, most willingly complying with the request of the publisher, I have written this brief Introductory to the English translation of his model work. I recommend especially a thorough study of his treatment of the Sixth Commandment, of the Holy Sacrifice of the Mass, and of the Sacrament of Penance (for the first confession)."

Father Nist aims at preparing the children's minds for the reception of the truth which he is about to impart to them. He presupposes the Bible as a background and if Bible History has not been previously taught to the children, it must be used by the catechist in preparing the children's minds to grasp the truth of the catechetical lesson. The children are made to understand the scope and meaning of the truths as far as their limited capacity will permit before they are required to memorize the exact formulations presented in the catechism. Teachers who are familiar with the method employed in the Catholic Education Series of Books on Religion will notice the similarity of method and the sameness of underlying principle.

THOMAS EDWARD SHIELDS.

The Teacher and The School, Chauncey P. Colgrove, New York, Charles Scribner's Sons, 1912, pp. xxi + 406.

Dr. Colgrove, Head of the Department of Education in Iowa State Teachers College, in this volume has touched upon many topics of vital importance in the educational field. He has aimed to present the teacher in his fivefold relation to the school, in order that our teachers may realize, to some extent, their true place in the educative process. "The book ought to be," as H. H. Seerley says in the introduction to the young teacher, "a message to the worried and tired teacher a means of obtaining rest and relief, and to the experienced and enthusiastic teacher it will be a constant reminder to keep near to the children."

The volume is neat in arrangement and readable. Its subject-matter is presented from a proper angle and developed, for the most part, with correct proportion. The bibliographical references and suggested readings and the topical index increase the value of the book for the teacher in service as well as for the teacher in training.

In the first section of his book the author has shown himself at his best. Here we see the teacher of wide experience and practical insight. His life's work as moulder and director of youth forces him to dilate with all possible warmth on the necessity of having trained teachers.

Sections IV and V, wherein the teacher is viewed in his relation to the school as trainer and manager, touches upon what is as yet a not fully developed aspect of pedagogy; the proper use of the natural capabilities and inherent forces of the child as factors in the process of realizing the true end of education. The value of the book would have been greater if more space had been devoted to these phases of the teacher's mission, even at the expense of the topics treated in sections II and III. The ill effects resulting from lack of organization and improper methods of instruction no doubt impelled the author to treat at length these two topics. We would have preferred to see, however, a more detailed treatment of and greater attention given to the all important phases of habit formation and moral education.

Leo L. McVay.

The Leprechaun, by James T. Gallagher, Boston, Sherman, French & Company, 1912, pp. xii + 61. $1.00.

All lovers of Ireland will rejoice in this charming tale. The verse is easy and escapes attention while the imagination revels in the succession of pictures evoked. The banshee and the fairy become very real beings under Dr. Gallagher's pen. The glow of Irish patriotism is vivid and will recommend the book to the son of Erin wherever he may dwell.

The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions

in diverse languages. The Old Testament was first published by the English College Douai, A. D. 1609, and the New Testament was first published by the English College at Rheims, A. D. 1582. This edition contains annotations, references, an historical and chronological index, many maps and illustrations. Published with the imprimatur and approbation of his Eminence John Cardinal Farley, Archbishop of New York. New York, The C. Wilderman Company, 1912. pp. 1066 + 326. Cloth $1. Silk-sewed, leather, India paper, $6.50 net. Postage 25 cents. Thumb index, 50 cents extra.

This edition of the Bible will commend itself to Catholic readers because of its low price, its convenient size, its clear type, and its many fine illustrations and maps. The abundant notes will also prove serviceable.

The Temples of the Eternal or the symbolism of churches. The mystic meaning of the House of God and the wonderful lessons written in the God-given plans, divisions, decorations, and rites of the Tabernacle, Temple, and Church Buildings, by Rev. Jas. L. Meagher, New York, Christian Press Association, 1913. pp. 513. $1 net. Postage 10 cents.

The book is divided into twenty-one chapters, the headings of which give sufficient indication of the scope of the work: 1, The Foreword, 2, The Crucifixion, 3, An Outline of the Meaning of the Church Building, 4, The Tabernacle, or the First Church and its Mystic Meanings, 5, The Symbolic Meanings of the Church Foundations, 6, The Prophetic Meanings of the Tabernacle Coverings, 7, The Mystic Meanings of the Corner Stone, and the Foundations of the Church, 8, The Phophetic Meanings of the Tabernacle Furnishings, 9, The Lessons of the Church Decorations, 10, The History and the Mystic Meanings of the Cherubim, 11, The Prophetic Meanings of the Altar in the Old Testament, 12, The Mystic Meanings of the Altar in the Church, 13, The Meanings of the Statues, Paintings, and Emblems in the Church, 14, The Phophetic Meanings of the Great Gold Candlestick, 15, The Mystic Meanings of the Easter Candle, 16, The Origin of the Bread, Wine, Water and Credence Table, 17, The Holy Water in the Church, 18, The Baptismal Waters and Baptism, 19, The Prophetic

Meanings of the Temple at the Time of Christ, 20, The Lessons of the Church Bells, 21, The Mystic Meanings of the Consecration of a Church.

The Classical Psychologists. Selections Illustrating Psychology from Anaxagoras to Wundt. Compiled by Benjamin Rand, Boston, Houghton Mifflin Company, 1912. pp. xxi + 734.

This volume is in a measure a history of psychology based upon extracts from original sources and upon translations of the authors themselves. The work is intended "as a text-book of reading accompanying courses of lectures in general psychology." An interesting series of texts containing fundamental theories of the classical psychologists is presented. Thirteen of the authors appear in this work in selections translated for the first time into English. The book will recommend itself to students of psychology, particularly where good working libraries are not available. It would, of course, be better for the student to consult each author and hunt out the readings assigned by the Professor, but in many cases this is not practicable and it is much better that the students should make the acquaintance of typical authors through selections such as are here presented than to trust wholly to the text-book and to such descriptions and quotations as may be given by the Professor.

THOMAS EDWARD SHIELDS.

Medical Inspection of Schools, by Luther Halsey Gulick, M. D., and Leonard P. Ayres, Ph. D., New York, Survey Associates, Inc., 1913. pp. xx + 224.

This work constitutes a valuable addition to those previously published by the Russell Sage Foundation. It is a revised edition of the work first published in 1908 and twice reprinted in 1909. The authors have brought together a wealth of information on their subject. The presentation is orderly, the facts are presented in forty-five carefully constructed tables. The forms used in connection with the work of medical inspection in various parts of the country are given. The

following chapters give the scope of the work: The Argument for Medical Inspection, History and Present Status, Inspection for the Detection of Contagious Diseases, Physical Examinations, The School Nurse, Making Medical Inspection Effective, Results, Per Capita Cost and Salaries, Dental Inspection, Controlling Authorities in American Municipalities, Physical Defects and School Progress, Legal Provisions. To this there are added two appendices: 1, Suggestions to Teachers and School Physicians Regarding Medical Inspection; 2, Annual Report for 1910 of the Chief Medical Officer of the British Board of Education. The Bibliography and the Index will be appreciated by students.

The purpose of medical inspection in our schools is well stated in the opening paragraph of Chapter I. "Medical inspection is an extension of the activities of the school in which the educator and the physician join hands to insure for each child such conditions of health and vitality as will best enable him to take full advantage of the free education offered by the State. Its object is to better health conditions among school children, safeguard them from disease, and render them healthier, happier and more vigorous. It is founded upon a recognition of the intimate relationship between the physical and mental conditions of the children, and the consequent dependence of education on health conditions."

The various stages of our school policy are closely linked together. Free schools for the children of all the people were naturally followed by compulsory education laws. If the well being of the democracy depends upon the education of all the people, it is not sufficient that the State should provide free schools; it is its duty to see to it that all the children are educated. Indeed, compulsory education laws are more logical than free schools. With the growth of our cities and the massing of our populations in manufacturing centres, many difficulties naturally arose in connection with enforced school attendance, such as the spread of contagious diseases, and the inability of many children to make normal progress in their studies owing to various physical defects. Medical inspection is accordingly rendered necessary.

The objection to medical inspection is dealt with briefly and forcibly. "The objection that the State has no right to permit or require medical inspection of the children in the schools will not bear close scrutiny or logical analysis. The authority which has the right to compel attendance at school has the added duty of insisting that no harm shall come to those who go there. The Massachusetts law, with its mandatory "shall," is certainly preferable to the Connecticut law, with its permissive "may." The exercise of the power to enforce school attendance is dangerous if it is not accompanied by the appreciation of the duty of seeing that the assembling of pupils brings to the individual no physical detriment. When the subject is considered both from the standpoint of the individual and from that of the State, the wonder is, not that medical inspection is now being practiced, but rather that it was not begun long ago. Nor is the State, in assuming the medical oversight of the pupils in the public schools, trespassing upon the domain of private rights and initiative. Under medical inspection what is done for the parent is to tell him of the needs of his child, of which he might otherwise have been in ignorance. It leaves to the parent the duty of meeting those needs. It leaves him with a larger responsibility than before. Whatever view be taken of the right of the State to enforce measures for the correction of defects discovered, the arguments for and against do not enter into the present discussion. It is difficult to find a logical basis for the argument that the State has not the right to inform the parents of defects present in the child, and to advise as to remedial measures which should be taken to remove them."

Not the least interesting feature of the present work is the brief but clear survey which it presents of the history and present status of the movement for medical inspection in the schools throughout the civilized world. Some beginnings were made in France as early as 1833, but "it was not until 1879 that genuine medical inspection in the modern sense of the term was begun in France. . . . At the present time the work is carried on entirely by a force of 210 school physicians who are selected on the basis of competitive examinations."

The work was begun in Germany in 1867, but it was not until 1889 that systematic work was taken up. At present it is very widespread. In England the work was taken up in 1907 and 1908, and progressed rapidly. "Brussels is credited with having established the first system of medical inspection in the modern sense of the term in 1874, when school physicians were appointed and charged with the duty of inspecting every school three times a month. The system was remarkably successful from its inception, was copied in other cities of Belgium and served as a model for systems in Switzerland. Some of the earliest work of school dentists and oculists was done in Belgium." Our readers will be glad to note that Belgium, an overwhelmingly Catholic country, was the leader in this good work. However much individuals may be opposed to the State taking over the duties of the parents in providing for their children, free education, free medicine, or free anything else, on the ground that such action weakens the home, it cannot be said that Catholics fail to recognize the advantages that may accrue to the people and to the State from organized effort to improve the conditions of child-life.

In Norway the movement began in 1885. The movement was begun in Sweden as far back as 1868. Some of the towns of Denmark introduced medical inspection of schools in 1896. "Austria was the first country to enact effective legislation providing for medical inspection of the elementary schools, by a ministerial decree of 1873." The work was begun in the Argentine Republic in 1888.

The movement was late in making a beginning in the United States. It began in Boston in 1894. In 1904 it had spread to thirty-seven cities, but from that time to the present it has spread rapidly. In 1910, four hundred cities in the United States had systems of medical inspection.

THOMAS EDWARD SHIELDS.

Eighteenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, for the year ending June 30, 1912.

In the Catholic school system of the Archdiocese of Philadelphia there were at the close of the school year of 1911-12, 146 schools, 68,041 pupils, and 1,277 teachers, an increase in every respect over the previous year. Judging from the report of the Reverend Superintendent there are at present the most encouraging signs of greater growth in the future.

The feature of this report is a paper on the Catholic Boys' High School of Philadelphia by its President, the Reverend H. T. Henry, which is a record in statistics of what that institution has accomplished in the twenty-two years of its existence. The paper is not an array of arid facts but an interesting history of the school, and a justification of the plan it has followed from its foundation to the present time. Our Catholic educators who are discussing the high-school question will find it a very readable exposition of a plan that has proved its worth. The division of its courses into the General, Commercial, and Manual Training, which was at one time severely criticised, is shown to have been a decided help rather than a hindrance in endeavoring to realize the purpose for which the school was instituted, viz., to fit young men for the ordinary callings of life. The record that has been kept of the graduates shows that in twenty-two years, 794 have completed the course and these have entered in generous numbers the clerical, legal, medical professions or are now preparing for them; they have been most successful in competitive examinations for scholarships, and in the usual tests by which high-school students are judged. A significant testimony to the practical nature of the courses offered is seen "in the recent action of the Philadelphia Board of Education which adopted in April, 1912, the suggestion of Dr. Brumbaugh, the superintendent of public education in Philadelphia, that all the public high schools for boys should have three courses, namely, academic, commercial, manual training. The Catholic High School has the credit of having initiated such an arrangement of courses eight years ago. From the very beginning of its existence it had, indeed, in-

cluded in its schedule of studies the branches relating to these courses, although it was only gradually that these branches were sufficiently developed and specialized to permit the establishment of the three separate courses now, and for the past eight years, in force."

The splendid record of this institution is a convincing argument for the Catholic high school and will be found instructive to pastors and teachers interested in the establishment or management of such schools. Father Henry's paper is well chosen for the present report for it presages what may be expected of the new Catholic high school for girls auspiciously opened in Philadelphia last September.

PATRICK J. MCCORMICK.

The Catholic Educational Review

MAY, 1913

TEACHING IN PARABLES

In determining what methods are best suited to the teaching of religion, educationists, either within the Church or outside, are naturally led to a consideration of Christ's method. But while the Protestant, in "going back" to the Gospel, disregards what the Church has been doing for twenty centuries, the Catholic is guided by the example which the Church gives in her organization, teaching, and liturgy. In all the forms of her activity the Church keeps in view both the doctrine that is to be taught, whether dogmatic or moral, and the nature of the minds that are to be instructed. As Dr. Ceulemans, in his interesting survey of the catechism in history,* has stated: "the Catholic Church has ever maintained that hers is the living teaching office by divine prerogative." Now this vitality characterizes the teaching of the Church because her life is the continuation of Christ's mission. While, in accordance with the Protestant principle, individuals may select from the Gospel what it pleases them to believe and to do, the Church preserves and transmits in its entirety the doctrine and practice of Christ. It is not, therefore, by singling out this or that phase of His teaching that we will conform to Him in our methods, but rather by adopting the principle which runs through all the phases.

*This Review, March, p. 209. See also the copies for December, 1912, and February.

Understood in a wide sense, Christ's method of teaching includes whatever He said or did to make known the truths of religion. His life in its unequalled holiness was a constant lesson that anticipated and exemplified His spoken precepts. The miracles He wrought were clear evidence of the fundamental truth on which His authority as a teacher was based, to wit: His divinity. "Though you will not believe me, believe the works." The calling of the Apostles, the establishment of the Church and the institution of the sacraments are so many actions through which He imparts a fuller knowledge of His own mission and of the New Dispensation.

But He also taught, in the stricter sense, by His words —exhorting, reproving or commanding, appealing to the Law and the Prophets, disclaiming the secret thoughts of His hearers and foretelling the things that were to come. His instruction, undoubtedly, had an intrinsic beauty that compelled the admiration of all who heard Him. At the same time its efficacy was enhanced by His example and His works. Once these had borne witness to His claims, the way was prepared for the statement of His doctrine. On the other hand, while His miracles conferred immediate benefit on those in whose favor they were performed, their ulterior purpose, as He more than once declared, was to bring conviction and belief in the truth that He spoke. This procedure was the more necessary because His message was a new revelation, a surprise to many and, to some, a disappointment.

A parallel relation is found between the figurative element and the literal in His teaching by word. The parables, regarded simply as narratives, have a simplicity and a charm that cannot fail to attract. The story of the prodigal has a pathos of its own that appeals to men in every age, while that of the unjust steward is but too often repeated in actual dealings. Yet the

parable is not an end in itself; it serves rather to introduce some deeper truth and to open men's minds to lessons of far greater spiritual importance. Drawn as it is from the facts of nature or from ordinary human experience, it nevertheless serves the same purpose as the miracle which is an evidence of supernatural power; both are preliminary to the teaching and the acceptance of Christ's doctrine.

The parable, then, does not constitute a method unrelated to the rest of Christ's practice; it is but a special application of a larger principle that appears in different forms throughout the gospel accounts, and in fact through the whole course of God's dealing with mankind. In the Old Law, the coming of the Messias is foretold by the prophets, but it is also foreshadowed by numerous types, especially by those of sacrifice and worship. In the New Law, though the fulness of time had come, the Saviour's public life and preaching is heralded by the Baptist. The institution of the Eucharist is preceded by the miracle of the loaves and fishes and by the discourse which follows it. The sacrament of penance is clearly intimated when the palsied man is cured. Christ's own death is foretold by Him some time before it actually takes place. And the coming of the Holy Ghost is announced to the Apostles many days in advance of Pentecost. In some instances the Saviour expressly states His purpose in making the prediction; in others He informs the Apostles that He has many things to tell them but that they are not yet able to hear them: He withholds the knowledge because they are not prepared.

The parable likewise is a preparation, not for an event that is to follow after a considerable interval, but for the literal statement by which it is explained. As Dr. Ceulemans has pointed out: "Christ did teach in parables, yet even then He often summarized the teaching

in a clear-cut formula." This is quite correct; but the significant thing is that the parable goes before. He assuredly could have dispensed altogether with such similitudes and could have proclaimed His doctrine in formulas more precise than the most technical language ever used by theologians. Or again, since He chose to use parables, He might have first expressed His thought in strictly literal terms and let the parable follow as an illustration. But as a rule, He begins with the parable and when this has cleared the way, He, in some cases, adds the interpretation. The important point, so far as method is concerned, is not that He taught many things in literal form but rather that He so often led up to the literal by speaking in similitudes. This is especially noteworthy in those parables by which He answers the questions that sprang up in the minds of His hearers but were not expressed in words, e. g., His reply to Simon the Pharisee who spoke within himself regarding the sinful woman (Luke VII); and again when to a direct question such as "Who is my neighbor?" (Luke X, 20) He answers with a parable instead of meeting the lawyer's literal inquiry with an equally literal reply.

One might, of course, call attention to the fact that Christ does not always explain His parables, or to the other fact that He sometimes reserves the explanation for His disciples. But it is not needful, for the present purpose, to emphasize these features of His practice. Psychological method does not require that the teaching of religion should be exclusively or even for the greater part a teaching by parables or any other sort of figurative language. There is no question of avoiding literal statements and much less of paring down formulas however abstract or technical. The point at issue is simply this: Shall we present the literal statement without any preparation on the part of the hearer, or, shall we first prepare him and then present our statement? Sooner

or later it must be presented; the question is whether the presentation will have better results if the mind is ready for it than if the mind is not ready. From the viewpoint not only of psychology, but of common sense, as well, the answer is obvious.

It may, however, be useful to examine somewhat more in detail the function of the parable as a means of preparation. It is certainly not the only means, but it holds so large a place in Christ's teaching that its value ought to be understood if we are to learn from the Master. What we are considering of course is the educational or pedagogical value; with exegesis we are not now concerned.

A comparison of the various parables in the Gospel shows that the Saviour suited His words to the capacity and circumstances of His audience. "And with many such parables he spake to them the word, according as they were able to hear it." (Mark IV, 33.) Had He spoken to them of things far removed from their experience, He would not have produced the desired effect. But drawing His parables from objects and customs that were familiar to them, He brought His teaching within their mental reach. They understood without effort when He told them of the sower going forth to sow the seed, of the cockle and the wheat, of the talents, of the cunning but unscrupulous steward, of the pharisee and the publican. If these persons and objects were not actually present, the mention of them sufficed to call up the thought or the image, and therefore to revive ideas which had already been acquired. He does not by one jot or tittle diminish the truth which is to be communicated, but He adapts the communication to the minds for which it was intended.

As an immediate result of this adaptation, interest is aroused; it grows keener as the narrative proceeds; it suggests the idea that there is a further meaning beneath

the guise of the story; and it finally, where this meaning is not at once apparent, prompts the request for an explanation—"Expound to us this parable." The entire activity of the hearers' minds has been turned in the right direction. Their attitude is one of expectancy; the images called up form an appropriate setting for the knowledge that is to follow; and the desire to know has been stimulated. Each word of the interpretation conveys an idea that is readily understood and assimilated, and the meaning of each idea is deepened by the perception of the relation between it and the thing or action which stood for it in the parable—between the stony ground and the hearer of the word who is scandalized by tribulation and persecution, between the thorns and worldly cares, between the cockle and the children of the wicked one.

A further effect to be noted is the suggestiveness of the parable. While Christ brings out in His narrative the more salient features, He by no means presents an exhaustive account. He leaves much to be pondered by His disciples, details to be filled in by them in accordance with the meaning He has supplied. As later reflection seizes on these particular items, the significance of the lesson and of its application to various phases of the moral and spiritual life is more clearly perceived, new insights are gained and new adaptations of the truth to the changing needs of humanity are secured. To realize how much was thus left for meditation, one has only to read the commentaries of the Fathers and other learned writers who in each successive age have found the parables an inexhaustible mine.

The parable would have served a good purpose if, after preparing the way for Christ's literal teaching, it had completely disappeared from the minds of the disciples. They would at least have been enabled to grasp His meaning and to retain it in the plainer unfigurative

form. In point of fact, however, the parable has another and an equally important function. Its hearers will see again the objects to which it first called their attention—the husbandman in the field, the lily and the fig-tree, the publican and the pharisee going up to the temple. They will not indeed hear the Master's voice, but they will think anew the thoughts which His parable brought to their minds. By association, the things that were once so common as scarcely to deserve notice are now become, as it were, transfigured, and they serve as the vehicles of spiritual truth. They renew the impression which that truth produced when the Master uttered it, and with each renewal there comes a firmer hold of His teaching. Imagination, memory, interest and the deeper feelings that bound them to Him are all united in the service of intelligence and faith.

One other point remains to be noted. The parables are taken, not from things and events that were peculiar to the time and country in which Christ lived or to the people whom He immediately addressed, but from objects that fall within the experience or enter into the relations of men in all ages. Their value, consequently, as a means of teaching religion, is no less to-day than it was in the beginning. And since, on the other hand, the doctrine revealed by Christ has come down to us unchanged, the efficacy of the parable as introductory to the literal exposition is the same as when He employed it. His audience, it is true, was composed of adults who, though not trained by books and schools, had acquired much practical knowledge in their several callings, whereas the pupils to whom we impart religious truth are usually immature. But this only emphasizes the need of psychological method. If the child is to be taught, the teaching must surely be adapted to his requirements. It must begin with familiar things just as the parable does, and lead him on to the stage at which the literal statement

and the abstract formula will have a meaning for him because his mind has been duly prepared. "Childlike language" must be used, not in the form of prattle or incorrect speech, but in the form of words that are simple enough to be understood and yet are quite accurate. Like the parable, the language should be such as to call up images already gleaned from experience and to be revived in later experience, so that, as the mind develops, the full meaning of the truth will unfold with a continual and increasing freshness and vigor.

St. Paul in his first Epistle to the Corinthians (III, 2) tells them: "I gave you milk to drink, not meat, for you were not able as yet." The same is true of the child; it needs first to be nourished with food that is suitable to its actual condition, not as though it were to live always on milk, but because milk builds it up to the point where it is able to assimilate stronger food. St. Paul's allusion to the life and growth of the organism is very brief; but it contains a whole parable. It shows that in his judgment the acquisition of knowledge is analogous to the development of living structures and functions. One may prefer to speak, with Dr. Ceulemans, of catechetical formulas as "lapidary expressions," and probably this description is correct. But if it is, neither teacher nor pupil is to be envied.

Permanence is of two kinds. An inscription on bronze or marble is permanent because these substances do not change, or at all events they do not grow, and on this very account they are usually chosen for the purpose. Living things, on the contrary, develop both in structure and in function. Whatever is to partake of their life must be capable of growth; and whatever is to strengthen that life must have functional efficacy. If we slit the stem of a young tree and insert a pebble, this will be permanent, but it will not contribute to the tree's development; it may prove harmful. The permanence that

benefits the living organism is that which secures its vigor and keeps it true to its type amid the changes that life necessarily implies. Only those elements, therefore, are of real value which, being suited to the needs of the organism at a given moment, are readily transformed into its tissues and are as readily modified in response to internal and external demands.

Similarly with the mind: it is possible to stock it with knowledge which objectively is of the highest importance but which just now is far beyond the mental capacity. The binomial theorem is a most valuable piece of knowledge and its formula might be committed to memory and attained by a very young pupil. But it will hardly be of any use either in the way of information or in furthering the mind's development. It will lie within the mental structure, if the word-memory is sufficiently tenacious, and some fine day its meaning may be grasped; but in the interval it has cumbered the ground which might have been occupied by ideas more fully adapted to the needs of a growing intelligence.

The alternative that confronts us is not—Shall we make the knowledge of religion a permanent possession of the mind or a merely transient impression? but rather —Shall we aim at a vital permanence or at one that is purely mechanical? That the knowledge must endure, no one will deny; the question is, how shall it endure so as to exert a salutary influence on thought and conduct in childhood, youth and maturer years? As Dr. Ceulemans reminds us, the letter killeth while the spirit giveth life. But thereupon it is pertinent to ask whether the "lapidary expression" (and impression) is not more truly in the letter than in the spirit.

That "a slavish imitation of profane pedagogies" should be avoided is beyond all doubt—not because secular learning "is intent on developing the mind along scientific or utilitarian lines exclusively," but because in

so far as any method attempts that sort of development, it betrays its unpsychological character, and departs from the method which Christ employed. There is, moreover, no need of imitation, slavish or otherwise, of such pedagogics, seeing that we have in Christ's teaching the model that we are to follow. It is not as though modern theorists had discovered the principle on which education must be based and that we were laboring to bring our teaching of religion into line with the teaching of secular subjects. The fact is rather that after much careful psychological research educational theory and practice is coming to adopt, somewhat tardily, the principles of method that are written out plainly enough on every page of the Gospel.

The same methods, assuredly, can be used for totally different aims, just as the same knowledge may be applied to attain either good or evil purposes. A method that has proved effectual in the teaching of science is not thereby shown to be unfit for the teaching of religion, nor does the difference of content in the two kinds of knowledge warrant us in emphasizing the difference to the point of separation by adding diversity of methods. Those, indeed, who insist on keeping religion out of the schools point for justification to what they call the difference in respect of method between religion and the ordinary school subjects, and they are naturally interested in holding the methods as far apart as possible. But the Catholic school aims not only at giving religion a place in the curriculum, but also at making it permeate all other departments of knowledge. How this can be accomplished on the basis of separate methods is not altogether clear. It is on the contrary quite plain, from the psychological view-point, that if the child must be taught religion by one method and everything else by another method, his mental development will not help him to recognize the harmony that finds in one truth the natural and the supernatural manifestations of divine wisdom.

It may, however, be urged that the teaching of religion "aims at the things of eternity; it aims at tracing out man's conduct here on earth as a means to reach his true and final destiny beyond the grave." Precisely; and, one may add, this ought to be the aim of all education. But does it follow that "the exclusive use of the psychological method, however advantageous when profane branches of learning are concerned, is inadequate for the teaching of religion, the permanent acquisition of its principal tenets, and the lifelong guidance they are intended to provide"? That depends on what is meant by psychological method. If this were confined to teaching by similes, metaphors and parables, its exclusive use would be inadequate and furthermore would be poor psychology. But the method which is here advocated requires us to pass on from the figurative to the literal; and it is this requirement, more than anything else, that makes it a correct psychological method.

For that matter, any and every scheme of teaching must rest on some kind of psychology. Whether we appeal to the child's imitative tendency, or charge his memory with lapidary expressions, or arouse in him feelings of love for what is good and of hatred for what is evil—in any case we are putting our psychology, such as it is, into practice. It could not be otherwise, for the simple reason that we are trying to help another mind, and an immature mind at that, to lay hold on knowledge. The important thing, then, is to make sure that our psychology and consequently our method, is genuine. If it is, its use must of necessity be exclusive—not in the sense of doing away with exact formulas and definitions, but in the sense of barring the presentation of these to a mind that is not prepared to receive them.

The word "psychological," again, may be criticised as laying too much stress on the mental requirements of the pupil with insufficient concern for the nature of the truth

that is to be imparted and consequently for the "unity and purity of doctrine." In that case, evidently the method would be one-sided; but what is more, it would not be psychological in any sense that education could accept, and much less would it be available for the teaching of religion. Our aim after all is to provide a definite content and not merely to develop mental power; and attention to the content is the more necessary because we are dealing with theological truths. It will therefore be interesting and instructive to look at our question from the theologian's point of view.

St. Thomas in the opening pages of the *Summa Theologica* (I, 9) has an article on the use of metaphors in which he says: "It is fitting that Holy Scripture should make known divine and spiritual things under the likeness of things corporeal. For God provides for all in accordance with their nature. Now it is natural for man to reach intelligible things through those that are perceived by the senses because all our knowledge originates in sensation. Fittingly, therefore, spiritual truths are presented to us in Scripture by means of figures taken from corporeal things. . . ." Citing the words of St. Paul (Rom. I, 14), "To the wise and the unwise, I am a debtor." St. Thomas adds the further consideration that as the Scripture is for the instruction of all men, it properly uses figures, "in order that even the unlearned, who are not capable of apprehending intelligible truths as such, may receive its teaching." In reply to the objection that the highest of sciences should not employ what is peculiar to the lowest, i. e., poetry, he points out that poetry uses figures as a means of representation and of affording pleasure, whereas sacred doctrine uses them as necessary and useful (*propter necessitatem et utilitatem*). Referring also to the statement of Dionysius that the divine rays can illumine us only through "sacred veils," Aquinas notes that "the ray of divine revelation

is not extinguished by the sensible figures in which it is enveloped, but remains in its truth, in order that it may not allow the minds to which the revelation is made to rest in the figures but may lift them up to the knowledge of intelligible things, and further that through those to whom the revelation is made, others also may be instructed. Hence what is expressed figuratively in one part of Scripture is more plainly set forth in other parts." And finally, for various reasons which he gives at the close of the article, he declares that figures drawn from the lowliest objects are better adapted to convey the truth of revelation than figures suggested by the highest material things.

When we remember that the *Summa* was written for students of theology and that it contains the best scientific exposition of Catholic doctrine, we will readily see the bearing of St. Thomas' words on the present question. If it is both advantageous and necessary that theology should be taught and learned by means of figurative speech, there is surely abundant reason for using the same method in teaching religion to children. It would not, at all events, be in accordance with psychology to teach the younger pupil by literal formulas only and then, when he is more advanced, to offer him theological truth through the medium of figures. He might find a pleasant relief in passing from his earlier texts to the *Summa;* but no such relief is called for where a really psychological method is applied at the outset and at every successive stage of development.

EDWARD A. PACE.

THOROUGHNESS IN THE TEACHING OF LANGUAGES.

It is an acknowledged fact that no school will produce lasting results if the work of the teacher be limited to explaining the text-book or to lecturing learnedly on any given subject. The best fruits of teaching are obtained only when the pupils are encouraged to work *independently* of the teacher. It is not the theologian who discourses learnedly on all the subtle distinctions between the different virtues who is the saint. The saint is he who embodies this teaching in concrete deeds. In a similar way, a perfect knowledge of the rules of grammar will not insure correct language; it is only when these rules have gone over into our very nature, into our bones, that we can expect grammatical language.

Progress is never achieved where the teacher rests satisfied with the pupil's merely passive and receptive attitude. By such procedure the pupil would be crammed with intellectual food. You might have him memorize all the text-books in the market; you might train him to memorize the whole Greek grammar, and give it forth to you on a given day. But *cui bono?* Of what positive gain would all this be for the pupil's real mental growth? We are careful to eat only such food as we can digest. We don't load our stomachs with mere burdens. To do so would be to resemble the dyspeptic who partakes too abundantly of wholesome food and then suffers for long hours the pangs of indigestion. No more can the gorging of mental foodstuffs benefit the scholar's mind; it has merely crammed him, overfilled him, given him a feeling of heaviness and weariness.

This truth was recognized in the schools centuries ago. The best teachers in the monastic and medieval schools

realized that independent effort and practical application of theoretical knowledge were needed on the part of the scholar if he were to grow mentally. These teachers were convinced that spontaneity, activity, and energy were the sources of intellectual progress, and that the pupil would never feel a deep interest in his studies until he was required to perform independent work. How much attention was paid to this branch of pedagogical activity is evident from the many different terms in use for the exercises, all of which had in view the work of the pupils on their own initiative. Besides the disputation, common to most medieval schools, they had their *circulus, repetitio, actus, problema, casus, scabella, declamatio, concertatio, collegium, seminarium,* and *academia.**

Modern scholarship has not lost sight of this fundamental truth. The seminar, the glory of the German university, and of the same type of university in the United States, rests upon this idea as the foundation. The debating societies, the literary clubs, flourishing in the best colleges of the country, represent the belief that the work performed by the scholars on their own initiative is the choicest fruit of the teacher's endeavors.

However, in my humble opinion, this idea is not yet sufficiently recognized in the classroom. Why should the teacher of any language neglect, in his daily work, so powerful an ally as the *academia?*

No wise teacher will forego the benefits accruing from the practice of having poems and prose selections memorized and delivered before the whole class. Might the teacher not find an occasional hour, outside of the regular classwork, to coach, in their turn, the different scholars in this work of artistic recitation? An hour thus spent is a profitable investment. Give all members of the class an opportunity to criticise the final performance. Your charges have wonderful faculties for mark-

*L. Fonck, "Wissenschaftliches Arbeiten," Innsbruck, 1908, p. 4.

ing the mispronunciation of vowels, consonants, and whole words. How effective for the boy's improvement in pronunciation is it when his fellow pupil tells him publicly that he could not hear plainly a certain word, that the final syllable of this or that word was slurred over, that the accent of this word is on the third and not on the second syllable, as is proven from the dictionary!

You are perhaps despairing of securing the much-needed interest in Webster. Well, let your pupil discover that an intimate acquaintance with the dictionary is most serviceable in detecting certain slips in English pronuncation. Give him an opportunity to display his interesting discoveries before the whole class, and you will be surprised how soon your young Americans will learn to thumb their works of reference.

The old-fashioned spelling bee has not yet outlived its usefulness and a more general use of the spelling match in our elementary and even in our high schools would undoubtedly tend to remove many monstrosities, parading now as English words in the themes of the American pupil of today.

Every teacher of English experiences the difficulty of securing the interest of his pupils in the rules of grammar. How few are the red-blooded American boys who feel actively interested in grammar! Your young hopeful is not practically interested in the demonstration of the wrongness of "I'm not doing nothing." He is satisfied if his language is sufficiently intelligible to his playfellow. And his slang is such. But give him an opportunity in the classroom to score a point over this same playfellow by showing up such a mistake in his written work. Give him an opportunity to examine the written exercises of his fellow-pupil. Give him an opportunity to express his opinions before the whole class, and you will thereafter be surprised at the eagerness displayed by both your little friends to master the rules of gram-

mar in order to protect their work from criticism and to safeguard for the future their compositions from the attacks of their fellow-pupils. Let any teacher of English try this method. Let him read the best composition aloud, or, better still, have it read by its author; give the class an opportunity to examine it previously; let everything be open to criticism, grammar, matter, style, delivery, accentuation, modulation of voice, etc., and you will marvel at the shrewdness displayed by your sometime listless pupils. Repeat this exercise, arouse the ambition, and you will observe, as I have frequently had occasion to do, as much alertness and interest in a point of style or grammar as may be seen on the baseball field.

The keenness of the young critics will be an inspiration to the teacher, who will never conduct these exercises without feeling the need of a deeper and wider knowledge of the subject under discussion. This is, I think, a great gain. To feel the necessity to learn more and to study more deeply is certainly the prime requisite for success in any field of human endeavor. And where can there be a profession so exacting in its demands as that of the teacher? Where is it more dangerous than in the teacher to think that you know enough? Here, if anywhere, is it true to the letter: "Non progredi est regredi."

The skillful teacher will know how to prevent the use of personalities in these intellectual tournaments. Let him insist, in season and out of season, upon the purpose of the exercises, which is to teach each and every pupil the correct use of language. Let him encourage favorable criticism by demanding that no critic shall discover merely the shortcomings of any composition, but must, if possible, always note, in the first place, the good points of the paper. Your pupils will thus learn to act—no mean lesson for life—in conformity with Matthew Arnold's definition of legitimate criticism: "A disinter-

ested endeavor to learn and propagate the best that is known and thought in the world."

Some teachers might object that their pupils cannot yet express themselves correctly enough to give an intelligent criticism. This is precisely one of the chief purposes of these exercises, to teach correct expression. What teacher of swimming would keep his pupils out of the water till they are able to swim? *Errando discimus.* No accomplishment is acquired, except by practice and by persistent exercise according to the rules laid down by the theory of the art.

Your pupils devour the sporting page of the newspaper, and they delight most in the comic supplement. What efforts will be needed ere they will appreciate the masterpieces of literature! Select a classic that is not too far removed from the healthy taste of the normal boy. Discover the lad who has already come to like it; let him write an essay of appreciation, and invite the class to whom the subject has been previously communicated, to discover, for themselves, beauties or excellences of the book, or even its defects, not noticed by the writer of the essay. You will be astonished at the ability displayed in seeing things of beauty. Continue in this direction, always guiding and directing the reading of your pupils along the best lines, and teaching them by this process to choose their books by the canons of a refined taste.

In order to have your pupils acquire the habit of reading pen in hand, teach them a systematic method of filing, preferably on cards, all that seems worthy of note, whether in point of matter or style. Let them occasionally display to the class their growing collections, and you will soon perceive a most praiseworthy rivalry to hoard up these treasures.

The idea is today discarded that the study of literature consists in reading around the great classics. It consists

rather in letting the pupils enjoy to their hearts' content the beauties of the world's great books. Instead of cramming down your pupils' throats the text-book of the history of literature, it will be more beneficial to have them discover, upon their own initiative, the facts that account in Longfellow's life for his choice of so many Catholic subjects. Give your pupils the opportunity to communicate to the whole class their various discoveries, and you will have them doing it so successfully as must necessarily stimulate all the others to read and enjoy the books that reveal such live facts.

Compel your young explorers to quote, especially in historical essays, exact references for their statements; all should feel free to ask that anything appearing doubtful be verified. You will thus succeed in training your pupils to be accurate and thorough; when they leave your hands they will have acquired the basis of sound scholarship. This scrupulous adhering to truth and careful avoiding of exaggeration cannot but exert a wholesome influence on mind and will; the whole soul of the pupil will enjoy a healthy growth, and there will be no need for the lament of James N. Braggs, quoted in THE CATHOLIC EDUCATIONAL REVIEW of March, 1913 (p. 261): "How do I sympathize with that girl whose grammar is on the table! . . . It is our purpose as teachers to grow from the dead grammar on the table to living language, beautiful and simple, and foster it in the motive mind of the girl."

It will be evident to the thoughtful teacher that these methods may readily be followed in the study not only of English but of all languages. These suggestions embody, to my mind, the conversational method in its perfection. All teachers of language are alive to the supreme importance of conversation in the foreign tongue. If your freshman can turn a Latin sentence of four or five words,

I see not why this may not be used to advantage in oral expression. Greek and the modern languages, especially, offer the same opportunities. The language classes will, in this way, become vital, interesting, and thorough.

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Herman, Pa.

READING AS A MEANS OF PEDAGOGIC IMPROVEMENT.

Intricate points of discipline and knotty questions concerning method of instruction frequently arise which demand of the teacher a wise and immediate solution. To let this pressing need go unanswered, or to leave for future study this point of correction, is too often to allow the psychological moment, that moment when we ought to act, pass beyond recall. If the mere passing of that instant, "so appropriate for a certain act, that a moment before would be too early and a moment after too late," were the only result, we might not feel alarmed, but when we realize that our tendency toward indecision and our inability to solve the difficulty may mean the leaving of the weeds that might eventually blossom out into a dullard or a moral weakling we would be recreant to our duty and our trust if we did not feel alarmed at the passing of that proper moment.

Almost every teacher has had to face this state of affairs. His success or failure can usually be traced to his lack of information on and his unpreparedness for the handling of such situations. Back of this fact we behold an important lesson, viz., the teacher in service, if he is to remain an efficient member of the corps, needs to be studious. The departure from the normal school into the field of active service does not mark the close of the period for self-improvement, but, on the contrary, it is literally what the last exercise is aptly styled, "the commencement." A teacher fully conscious of the work he has to perform will zealously strive to improve in every available manner. The daily round of duties and other activities should not detract from, but it should intensify the determination of the teacher to go on increasing in

knowledge and efficiency as a moulder of future citizens of earth and heaven.

Among the many opportunities for self-improvement offered the teacher engaged in the actual work of the school we find the following: the summer school, the institute, the discussion club, and the one other means that will form the subject-matter of this article, reading as a means of pedagogic improvement. Our choice of this topic has been determined by reasons which we feel will appeal to all teachers, and especially to those more or less isolated and deprived of the advantages which result from organization. As a means that lies within the grasp of every teacher, systematic reading will supplement the well-recognized benefits accruing from the use of the other means of self-improvement for teachers.

The value of good reading from a psychological point of view cannot be over-estimated. As an asset in education, it is found to be beneficial in many ways. Good reading provides an excellent opportunity for the overworked professional to relax a little from the monotony of daily duties. By such relaxation, the central nervous system is kept in a normal and healthy condition, a prime requirement for professional success. As a tonic, then, to the nerves, and as a means of recreation, reading is a valuable contribution to our endeavors to offset the injurious effects of nervous fatigue and jaded weariness. What these effects are, a survey of our past experiences will disclose, and if they are not remedied, improvement and better results will be sought in vain.

Important though this benefit of reading may be, it is the least of its advantages. Good reading, besides being a means of recreation, provides also for mental elevation. The "written word" has locked in its casket the high ideals, the noble sentiments and the sound principles which the leaders and teachers of all ages have left to the world for an inheritance. By reading, one is intro-

duced into that wide and illustrious circle of masters whose writings are potent influences for good. By appealing to the aesthetic, by placing the highest and best of human thought frequently before the mind, and by opening up illimitable vistas of pleasure, reading endows the student with a certain nobility of intellect and of heart.

Like the body, the mind grows by what it feeds upon. If wholesome food is given to it, then the result will be not only an increase of mental power but a proportionate manifestation of the same in expression. When good reading forms the food from which the mind derives its sustenance, the intellect will not only be ennobled and strengthened, but it will be furnished with the means whereby new trains of thought will be set up, new desires inspired, and original channels of expression effected. This aspect of the value of reading is the one that aids most in making it an invaluable asset in education. A little reflection and consideration of this last-mentioned benefit will bring out more forcibly to those personally interested in their own mental improvement the great advantage of reading. It will likewise become a motive and an impulse to the earnest teacher to take advantage of so ready and serviceable an opportunity for self-improvement.

Besides these subjective and more strictly psychological benefits, there are others of equal importance. In the words of Mr. Leckey, they may be thus summed up: "Reading illumines dreary hours, stores the mind with pleasant thoughts, fills up unoccupied interstices and enforced leisures of an active life, makes one forget, for a time at least, anxieties and sorrows, and, if it is judiciously managed, it is one of the most powerful means of training character, of disciplining and elevating thought."

The importance of reading has been so far pointed out

only in a general way; that is, as it affects all classes, no matter what particular sphere may claim their best efforts. But when these benefits are considered as they especially apply to one class of readers, our teachers, their value is greatly enhanced. If reading produces for the ordinary and prudent practitioner the benefits of mental recreation, elevation and stimulation, then the teacher who will not take advantage of this means of self-improvement, silently acknowledges that the far-reaching consequences of the art of teaching have not yet made themselves felt in a functional manner. It was pointed out that one of the psychological advantages resulting from good reading was that it gave a stimulus to the mind to do some independent thinking. In this benefit alone we find ample justification for the habit of reading in the teacher. It does for the individual teacher what the institute does for the group, viz., awakens the teacher to the importance of the field, its extensiveness and, what is of capital importance to all concerned, the need of becoming more personally interested in its success. Moreover, the teacher who has cultivated a taste for reading along professional lines is provided with an ever-ready source of help in the recurrent difficulties of daily school-life.

Not only should teachers read, but the subject-matter read ought to be of such kind that the results will not lessen but increase their efficiency. The quality of the materials, then, holds a most important place in attaining these results. If the matter of our reading is not of a high sort, then the effect cannot be greater than its cause. But if the qualities of goodness, purity and solidity are present, the results of our reading will be of direct benefit to ourselves and thus indirectly redound to the welfare of the pupils entrusted to our care.

In the midst of the mass of pedagogical literature that floods the market today, the task of selecting what will

be of advantage and of rejecting that fraught with the more or less dangerous teachings of an unsound philosophy, is not a task to be attempted carelessly or by one not qualified. Experience records the fate of those who, failing to realize this fact, exercised their energies along these lines. That their defects may not be ours, that the dangers and pitfalls that injured, and in some cases ruined them may be avoided by us, it is of the utmost importance that the work of selecting be guided by certain essential principles. If this fact becomes well recognized and appreciated, the task of choosing our matter for reading will be less difficult and our time will not be employed in perusing the useless and the unsound pedagogical literature that is in excess today. In this very wealth lies the difficulty of the teacher's task. How, then, is the usually over-worked teacher to pick out just the materials which will not only be of present value but which will as time goes on be the source of real power, culture and joy?

The teacher's success in selecting the right reading matter implies reflection, judgment and discernment. By the strengthening of these faculties through exercise, the reader gradually becomes the holder of the key which will open up to him the real meaning of the written page. By the aid of these faculties the teacher discovers beneath the subtle and graceful style unsound principles and biased teachings. The tendency in much of the current scientific and philosophical literature is to set forth in an attractive manner those warped theories and fancies which, despite the charm of their presentation, are weak and sometimes fundamentally false. To guard against these errors, which not infrequently undermine faith and morals, it is the duty of those interested to seek out and adhere to a few guiding principles which will be both corrective and directive in their effects. These principles will play the role of director and guide to the inex-

perienced and of friend and mentor to the more matured during their hours of reading.

That the novel theories put forth in the name of applied psychology may not bring our readers under their influence and thus change and color their views, the first step is to resolutely refuse to be sympathetic and liberal with writings that openly or disguisedly aim to sap the great principles of Christian education, that tend to substitute sentiment for reason, and, consciously or unconsciously, tend to undermine the foundations of civilized society. A liberalism which permits one to acquiesce in the teachings of those who hold that education can successfully realize its purpose without God and a moral law, is not freedom at all, but, as Cardinal Newman says, "It is slavery of the worst sort." Adherence to this principle should not result in discouragement or in a curtailment of our reading.

To inhibit an over-ardent curiosity, a too superficial tendency and the spirit of so-called liberality, simply prepares the way and disposes the mind to properly improve itself by the art of good reading. An hour spent with the literary giants of former Christian ages will exert more of an influence for good than all the non-religious literature of today. To know and understand the principles that made the pedagogical labors of a St. Augustine, a St. Thomas and the founders of our religious orders and sisterhoods successful is to be armed against the subtle artifices and sophisms, "which," as Orestes Brownson says, "in some form or other permeate a great part of what is looked upon as the living literature of the age." To learn the principles embodied in the works of the more ancient Catholic preceptors and in the pages of Newman, Dupanloup, Spalding, and Azarias, is to increase our respect for the psychology of education, not only in the beauty of its theories but in the perfection of its application. After a short time the effect of such

reading will be noticeable in the workings of the reader's mind. Such solid principles as the sources of our mental food will result in accuracy of thought and beauty of expression.

Mental development is not the only result. By delving into the works of these and other modern Catholic educators the teacher's efficiency will be increased. An insight into the pedagogical principles which guided former Christian teachers will be to the educator of today a potent element of success in his professional difficulties. "It is the books we read again and again that most influence our lives."

Despite the fact that in modern pedagogy there is a great deal of experimentation, the teacher who is aiming at perfecting his professional efficiency must keep in touch with the trend of current educational literature. To know what others working along the same lines are doing is of great importance to a teacher. It suggests new and useful adaptations of the principles which form the core of sound educational doctrines. But in reading modern works on pedagogy, especially those which are indifferent or antagonistic to Christianity, our attitude should be conservative. Diffidence and careful direction from those stronger and more matured in Christian doctrine will be of great assistance to us in our endeavors to see beneath the mirage of an attractive style, the anti-religious, anti-moral and anti-social teachings which are put forth in the name of science and philosophy. This positive principle if not neglected will produce its effects for good. Be exacting with your author, no matter how high a position he holds in social and academic circles. See that he squares with the unchangeable norms of Christian psychology and philosophy. With this tendency the strongest, the assertions and conclusions of an author will be read in an unbiased and impartial manner. Whatever is useful and well founded will be readily

grasped and applied in the daily work of the class-room.

As maturity in faith and science approaches, the teacher so trained in the art of reading has very little to fear. His disciplined intellect will free him from the fascinations of error and impractical devices, which, like nostrums, are too frequently, by the untrained and gullible, applied to the ruin of both teacher and pupil. Moreover, when these principles are respected and applied, the rewards resulting from reading as a means of self-improvement will be the teacher's precious possession. He will, in short, be able to select wisely and prudently the safe methods and suggestions offered and apply them to the growing needs of his own pupils. He will finally be liberated from that thraldom of sham admiration and superficial criticism for authors who live and write solely to destroy that which the Master Teacher has established.

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THE ALUMNI ASSOCIATION

The eighteenth annual meeting of the Alumni Association of the Catholic University of America was held in Philadelphia on April 25. It was the most successful and enjoyable meeting in the history of the Association. The Alumni of the Archdiocese of Philadelphia extended a hospitality which it would be difficult indeed to excel. The meeting and the banquet which followed were held at the Bellevue-Stratford.

The members were particularly delighted with brief addresses by His Grace Archbishop Prendergast, and by the Hon. Charles Joseph Bonaparte, who represented the Board of Trustees. Mgr. Shahan gave a satisfactory account of the achievements of the University during the past academic year and outlined some of its pressing needs. He laid particular stress on the need of enlarging our academic spaces and dormitory accommodations so as to take care of the large number of students who are now overcrowding all our University buildings. The toast "Our Alumni" was responded to by the Right Reverend Chancellor of the Archdiocese, Mgr. Charles J. Kavanagh. In listening to his discourse the Alumni were filled with gratitude for the privilege that was theirs and renewed their resolve to do still greater credit to their Alma Mater in the years of labor that await them.

Rev. B. A. McKenna, the historian of the Association, read a paper at the afternoon session which will interest the Alumni of the University throughout the country and all the well-wishers and promoters of Catholic education. After extending to the visitors a hearty welcome from the local Alumni and from the diocese, Father McKenna continued:

"And after having bid you welcome, we wish to sound

a note of thanks, thanks to our Holy Father with whom we sympathize in his present illness, for the great interest he has taken in this, his University of America. It is not an ordinary University, but a Papal University. Its inception by the late Leo XIII, the approval of its constitution and statutes on March 7, 1889, and the empowering the University to grant the usual degrees of a Pontifical institution, made him its founder and protector.

"And after his demise, our beloved Pontiff, Pius X, has given untiring interest to all that concerned the Catholic University of America. On the eve of the Epiphany, 1912, from St. Peter's in Rome, came forth a letter which made it clear that the University was a creation of the Holy See, and that the Pope was bent on making its growth vigorous. In this letter of Pius X to Cardinal Gibbons we find the following words: 'For we clearly understand how much a Catholic University of high repute and influence can do towards spreading and upholding the Catholic Doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth, is, in our judgment, equivalent to rendering the most valuable service to religion and country alike.' "

Commenting on this letter Dr. Pace says: "It was never intended that the University should be detached from the other elements of our educational system, or that it should passively and patiently await the gradual improvement of the preparatory schools as the condition of its own development. On the contrary, as Leo XIII repeatedly declared and as Pius X now reiterates in the plainest possible terms, the University is to be the center and source of vitality for all our institutions."

We congratulate our Alma Mater on the great work she has done during the past years and particularly during this past year. Following the wish and decree of Leo XIII, she provides instruction in every department of learning that both the clergy and laity, alike, may have

an opportunity to satisfy their laudable desire for knowledge.

We congratulate the Chancellor of the University, Cardinal Gibbons, for his untiring zeal on its behalf; we congratulate the Board of Trustees for their work in its interest; we congratulate our beloved Rector, Monsignor Shahan, who has ever done much to further the great interest of the Catholic University; we congratulate professors and scholars.

Active work has been done during the past year; high schools and colleges have been affiliated with the University; the National Congress of Charities has spent days in its halls for the good of mankind; and in all movements that would be of great importance for the furtherance of education and of morality, our Alma Mater has taken her due part. Nor has this been only in a slight degree. Her influence has been nation-wide and has left its impress, not only on Catholic minds, but on all the citizens of our vast republic.

We all knew of the high ideals of our Alma Mater. We were all aware of the grand work of which she was capable; we knew the times of stress and discouragement which filled some of her years; but now we rejoice to see her, not only accomplishing the purpose originally appointed for her, but even stretching out toward other works in the educational line which, at first, were thought of only remotely, but which have now become an actuality. We refer to the Sisters College.

The Sisters College, which was opened in 1911, responded to a need long felt; and its results amply justify the great undertaking. It will unify the Catholic school system in the United States and its importance and influence will in time be more far-reaching than that of any other work established by the Church in this country for the furtherance of elementary education. As was expressed in the resolutions of the Catholic Educational

Association at Pittsburgh, June, 1912: "We are confident that it will exercise a most beneficent influence on the future of our Catholic elementary school system."

We recall the spirit of pride with which we saw the Sisters receive their degrees from the University. It was the first time in four hundred years that degrees had been conferred on women by a Pontifical institution. They were proud of the honor and went forth not only to voice their gratitude for the opportunities afforded them at this Papal institution, but also to make their influence felt in its behalf. And, as Cardinal Gibbons says, "In this way the benefits of the University are soon brought home to the remotest parish in our country, and not only the sons of our Catholic people, but their consecrated daughters, can drink at the fountain of knowledge which the popular generosity has opened and sustained.*

*Cardinal's Letter for Collection for the University, Nov. 3, 1912.

COLLEGES AND HIGH SCHOOLS AFFILIATED WITH THE UNIVERSITY

The following-named colleges and high schools, having complied with all the requirements for affiliation, as published in the REVIEW, May, 1912, p. 445, have been duly affiliated. Other institutions are now under consideration by the Committee on Affiliation. The REVIEW will publish from time to time all additions to the list of affiliated educational institutions.

COLLEGES

Trinity College, Washington, D. C. Conducted by the Sisters of Notre Dame of Namur.

Saint Clara College, Sinsinawa, Wisconsin. Conducted by the Sisters of the Third Order of St. Dominic.

Saint Mary-of-the-Woods, Indiana. Conducted by the Sisters of Providence.

HIGH SCHOOLS

Academy of Notre Dame, Lowell, Mass. Conducted by the Sisters of Notre Dame of Namur.

Academy of Notre Dame, West Rittenhouse Square, Philadelphia, Pa. Conducted by the Sisters of Notre Dame of Namur.

Academy of Notre Dame, Roxbury, Mass. Conducted by the Sisters of Notre Dame of Namur.

Boston Academy of Notre Dame, 204 Berkeley Street, Boston, Mass. Conducted by the Sisters of Notre Dame of Namur.

College of Notre Dame, San Francisco, Cal. (Academy only). Conducted by Sisters of Notre Dame of Namur.

College of Notre Dame, San Jose, Cal. (Academy only). Conducted by the Sisters of Notre Dame of Namur.

Holy Angels' Academy, Milwaukee, Wis. Conducted by the Sisters of Charity of the Blessed Virgin Mary.

Holy Rosary High School, Pittsburg, Pa. Conducted by Holy Rosary Parish.

Loretto Academy, Kansas City, Mo. Conducted by the Sisters of Loretto at the Foot of the Cross.

Mount Notre Dame High School, Reading, Ohio. Conducted by the Sisters of Notre Dame of Namur.

Mount St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio. Conducted by the Sisters of Charity.
Mount Saint Vincent Academy, Price Hill, Cincinnati, Ohio. Conducted by the Sisters of Charity.
Mount Saint Mary's Seminary, Scranton, Pa. Conducted by the Sister-Servants of the Immaculate Heart.
Notre Dame Academy, Grandin Road, Cincinnati, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Notre Dame Academy, Hamilton, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Notre Dame Academy, Court Street, Cincinnati, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Notre Dame Academy, Waterbury, Conn. Conducted by the Sisters of the Congregation de Notre Dame.
Notre Dame Academy, East Sixth Avenue, Cincinnati, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Notre Dame Academy, Dayton, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Notre Dame High School, San Jose, Cal. Conducted by the Sisters of Notre Dame of Namur.
Our Lady of the Lake (Academy), San Antonio, Texas. Conducted by the Sisters of Divine Providence.
Saint Ambrose High School, Ironwood, Mich. Conducted by Saint Ambrose Parish.
Saint Clara Academy, Sinsinawa, Wis. Conducted by the Sisters of the Third Order of Saint Dominic.
Saint Joseph's Academy, Columbus, Ohio. Conducted by the Sisters of Notre Dame of Namur.
Saint Joseph's Academy, Greensburg, Pa. Conducted by the Sisters of Charity.
Saint Joseph's Academy, St. Louis, Mo. Conducted by the Sisters of Saint Joseph.
Saint Mary's Academy, Denver, Colo. Conducted by the Sisters of Loretto at the Foot of the Cross.
Saint Mary's Academy, Portland, Oregon. Conducted by the Sisters of the Holy Names of Jesus and Mary.
Saint Mary-of-the-Woods Academy, Indiana. Conducted by the Sisters of Providence.
Saint Mary's College and Academy, Monroe, Mich. (Academy only). Conducted by the Sister-Servants of the Immaculate Heart of Mary.
Ursuline Academy, Cleveland, Ohio. Conducted by the Ursuline Sisters.
Ursuline Academy, Villa Angela, Nottingham, Ohio. Conducted by the Ursuline Sisters.
Villa Sancta Scholastica, Duluth, Minn. (Academy only). Conducted by the Sisters of Saint Benedict.

SURVEY OF THE FIELD.

CORRELATION

GEOGRAPHY: OLD METHOD

Few branches in the curriculum of the elementary schools have undergone more radical changes in content and method of presentation during the past few decades than geography. We are scarcely separated by a generation from the days in which the children were required to study a sort of catechism of geography. The questions called for names, pronounceable or otherwise, of mountains or rivers, of cities, of insignificant localities in all parts of the world. Many of us can recall the half-converted Catholic geography that went under the name of "Mitchell's" and was to be found in many of our schools some years ago. The children were required to bound each state and territory, to name the capital city and the river on which it is situated.

It is hard for us to-day to understand the prevalence of such a method of teaching geography. What value was all this information supposed to possess? Was it merely a memory drill and an exercise in strengthening the will by the sustained effort which it required and the close attention which it demanded to subjects which possessed no interest for the pupil?

With the development and expansion of the biological sciences a new era in the teaching of geography was ushered in. The earth was studied as the home of man, and hence attention was directed to the fauna and flora, to mineral wealth, to fertility of the soil, to climatic conditions, to accessibility, etc. The effort was consistently made to give the child a broad comprehension of the underlying forces which are constantly operative in directing economic and political movements.

CONFLICTING METHODS

Where shall we make a beginning in the teaching of geography? In the child's native village with the hills and streams of the neighborhood, with the agricultural and mineral resources, with agriculture and manufacture, with conditions of soil and climate, and from this intensive knowledge of one little spot of the earth, shall we proceed to add on, bit by bit and section by section, until the child's mind encompasses the whole earth? Or shall we reverse this process and, beginning with the earth as a whole, gradually proceed towards details? Those who follow the former procedure invoke the well-known educational principles from the known to the unknown, from the concrete to the abstract, from the particular to the general, and they would seem, at first sight, to make out a strong case. But, on the other hand, teachers of reading, acting under the guidance of psychology and of experience, have discarded the alphabet method; they no longer attempt to teach reading by compelling the child to memorize the alphabet and then to build up words of one syllable and to put syllables together to form longer words. They have even discarded the word method, having learned that the unit of speech for the child is the utterance; he learns sentences as a whole long before he becomes conscious of separate words. Moreover, mental development is a vital process and must follow the laws governing vital phenomena, and here it is from the general to the particular, from the homogeneous to the heterogeneous, from the latent to the explicit. The process of growth in knowledge has been likened to the development of visual phenomena which we may observe in ourselves as we approach a mountain range: we first perceive the general outline of the peaks against the sky; gradually, details grow upon us until finally the general view is replaced by a detailed picture of the rocks and vegetation that immediately confront us.

There is validity in each of these views. Each one alone is, however, one-sided and insufficient. The child's immediate environment must be called upon to supply the sense-imagery needed for the elaboration of the general concepts concerning the earth's surface and man's relationship to its treasures. The little hillock of the child's environment may be utilized to give him some comprehension of the mountain. The sand-table or the streamlet may be utilized to enable him to form some idea of river and valley and mountain range. The sand-table derives much of its value from the natural environment and helps the child to interpret raised maps. But in these cases the study of the environment is not for the purpose of securing a basis on which we are to place similar knowledge of outlying districts. Intensive knowledge of his environment is of value to the child because it helps to give him an idea of the world at large which will, in due time, lead him back to his own village and enable him to see it in its right relationship to the whole instead of regarding it as the pivot of the universe.

THE NEW METHOD

Similarly, in the study of history, it is a mistake to begin with the history of the United States, if such knowledge is to be used as the center of the child's historical knowledge. If historical facts of the near present in time and space be first imparted to the child, it should only be for the purpose of helping him to comprehend the general movements of the human race under the guiding hand of Providence. For such a purpose it is useful and well-nigh indispensable.

The teaching of geography is just entering upon a new phase under the impulse of the present movement towards agricultural and vocational training. At present there is a demand everywhere for applied science in contradistinction to pure science. Of course pure science is as indispensable to-day as it ever was; it must always set the limits beyond which applied science may not hope to

TEACHING APPLIED SCIENCE

proceed. But the tendency at the present hour is towards extreme emphasis on the applied sciences in the work of the schools. There is a feeling abroad that heretofore the schoolmaster was negligent in this respect and contented himself with the teaching of art for art's sake and truth for truth's sake. Whether the accusation rests upon truth or not, there is no mistaking the present tendency in an opposite direction. Nor can it be said that this tendency towards the practical is in itself bad; these things should be attended to, while those should not be neglected.

This change of front in the educational field did not originate in the schools; it comes from the world of commerce and manufacture; from the world of eager striving for material gain, for physical luxury and for conquest over nature's forces. Both private individuals and the state have richly endowed universities whose main purpose is discoveries in the field of pure science. To-day, institutions for research alone are being developed and richly endowed. But side by side with this, vocational schools have sprung up in all parts of the country and there is manifest an ever-growing eagerness to develop the applied sciences in schools of technology which will rival in efficiency the research universities.

BUREAU OF EDUCATION

The national government, while it does not presume to control education in the several states, has, for many years, made valuable contributions to education in the country at large. The Bureau of Education has rendered and is rendering every day valuable service to the schools in all sections of the country by collecting and codifying information which is indispensable to the development of the science of education and which lies beyond the reach of the private individual or of the individual state.

The Department of Agriculture has conducted and is

conducting an educational campaign of the utmost importance to the nation. It is not dealing with children directly, but its beneficent influences reach our vast agricultural populations and through them it is stimulating the elementary and secondary schools to render greater service to the children.

DEPARTMENT OF AGRICULTURE

The Geological Survey, in a similar manner, labors for the enlightenment of the nation as a whole, while its efforts are more immediately directed to the problems lying within its own field. The Survey has recently undertaken a work which seems destined to be of great practical value to all our schools. The aim is to help the elementary schools and colleges in the United States to teach geography more efficiently through the use of topographical maps which have been prepared by the Government. These maps contain so many details of local interest, showing even the schoolhouses and farmhouses as well as every wagon road with which, of course, the school children are familiar, that it is said to be an easy matter for the teachers to enlist the interest of the pupils in this new type of school map. From an understanding of the particular maps representing their own localities, it is but a succession of short steps to lead the pupils to an appreciation of the different types of country portrayed on maps of other sections of the United States. Most of the standard atlas sheets of the Geological Survey of recent issue are printed on the scale of one mile to one inch, a scale which shows the physical features of the country in interesting detail.

GEOLOGICAL SURVEY MAPS

With these maps the pupils can determine the altitude of their homes and the steepness of hills and mountains, estimate the grade of wagon roads, work out simple engineering problems, such as the drainage of swamps, select dam-sites for the construction of reservoirs to sup-

ply water to imaginary towns or for irrigation, lay out imaginary trolley or railroad lines, or canals along the most feasible routes, establish lookouts and signal stations on high points for the control of forest fires, and plan many other similar activities.

By studying geography in this way, the child's interest is easily maintained and he learns the value of geographical knowledge. If the work is undertaken at the right time it can scarcely fail to develop in the child apperception masses which will give new meaning and new value to his work in geography in all its departments. Globes and maps will mean more to him. Physical geography will correlate itself naturally with political geography, not to mention the value of the insight which he thus gains into engineering and mining enterprises of great public moment.

The work which the Geological Survey has done in this field is on a magnitude beyond the reach of private enterprise. It has published 2,200 topographic atlas sheets, covering about forty per cent of the United States. For the nominal sum of $3 it will supply fifty different maps selected with special reference to the particular requirements of the class it is proposed to instruct in this new kind of geographic study. The money should accompany the order. The selection of maps will include besides the map covering the area where the school is situated (provided such a map is published), other maps showing all the physiographic forms to be found in the United States —seacoast areas, hilly country, high and precipitous mountain country, swamp areas, regions of innumerable lakes, areas showing dense forests, areas with woodlands interspersed with many streams, lakes, and other natural features. The Survey further announces that if less than fifty maps are desired, a special selection of a less number will be made on request and furnished at the rate of ten

NOMINAL PRICES

cents a copy. Most of these maps, each of which on a one-mile scale covers about 225 square miles, or 150,000 acres, have been made at a cost for surveying and engraving of $3,500 to $6,000 each, and the wholesale price of six cents a piece covers only about the cost of paper and printing. If the areas were surveyed and the maps published by a commercial concern, these maps would need to be sold for not less than $2 to $3 each. The Survey also sells an excellent wall map about four by six feet, unmounted (in three sections), for sixty cents. This may be included in any wholesale order as part of the $3. Applications and remittances should be made to the Director of the United States Geological Survey, Washington, D. C., who will promptly fill all orders.

Parochial schools, high schools, academies and colleges should not neglect this opportunity to secure a set of maps which will aid materially in improving the standard of work in the classes in geography. Apart from the practical applications of geography, suggested by the maps prepared by the Geological Survey, the work has in it a strong element of co-ordination, which is one of the greatest needs of education in this country in all its departments.

UNDUE SPREAD OF SPECIALIZATION

Research work in pure science necessarily leads to extreme specialization. In the Johns Hopkins University, from its very beginning, and in the other higher institutions of the country which have followed its lead in this matter, such specialization is in place and much to be desired. But, owing to the imitative tendency in educational institutions of a lower order, this spirit of specialization has had an undue extenson which, in the high school and college, has been fruitful of no little mischief. It was natural enough that the college professor, trained in the research university, should carry with him into his chosen field of work some-

thing of the spirit of the institution in which he was formed. And similarly the high school teacher with far less initiative might be expected to copy the college professor in the work of his own class-room. Nor did the movement stop here. The curriculum of the grade school was similarly affected by the character of the work in the high school.

Imitation, however, was not the sole cause of this fragmenting tendency in the elementary and secondary schools. The entrance requirements set up by the university exerted a strong pressure on the colleges. They felt obliged to prepare their students to pass a worthy entrance examination and if possible to acquit themselves with credit in the university. The college, in turn, coerced the high schools into shaping their courses with reference to college entrance requirements and, of course, the high schools were obliged, in self-defense, to dictate as far as they might to the grammar schools.

The results of the movement have proven disastrous and there is a general awakening to the need of reform in the direction of closer co-ordination and greater simplification of the curriculum in the elementary and secondary schools. This does not mean, however, that less is taught in the school, or even a less number of subjects, but it does demand careful grouping, closer co-ordination, and a more definite adjustment of means to ends in the work of all departments of elementary and secondary education. The demand is being made that English be taught not in English classes alone but in all the branches that enter into the curriculum. The teacher of history and of geography must endeavor to secure correctness of expression no less than accuracy of fact. Mathematics must be brought out of the mathematics class and applied in physics, chemistry, astronomy, and in other departments of knowledge. In

CORRELATION IN ELEMENTARY SCHOOLS

the study of the modern languages valuable thought material must be selected for study. And it goes without saying that in a Catholic school religious thought should permeate everything that is taught whether in science, language, history or philosophy.

The field of truth has indefinitely widened and the school can no longer meet the demands of the times unless useless subject matter be relegated. Mere drills, whose only end is the development of mental power, must no longer be allowed to monopolize the time of the student. Drills must be had, of course, but wherever possible the subject-matter should be selected with reference to more practical aims. In this way we not alone gain time by attaining several aims through the same exercise, but each subject is invested with a deeper interest and is more readily and thoroughly mastered by the pupil when he sees its manifold bearing and when it is woven into organic continuity for him by teacher and text-book.

This new demand is beginning to be keenly felt in many directions, but it will take considerable time to find fulfillment. A new generation of teachers will have to be formed; new text-books will have to be written; and the curriculum will have to be gradually modified and shaped before our schools will meet the modern demand for efficiency.

TRAINING OF HIGH SCHOOL TEACHERS

There is a growing demand throughout the United States for more thorough training on the part of high school teachers. It is claimed that besides the professional training indispensable to all teachers, the high school teacher should have a broad cultural academic training, such at least as is represented by a college course leading to the degree of Bachelor of Arts. Without such a training it is hard to see how a high school teacher can present his subject in its proper perspective or how he can correlate it efficiently with its cognate branches. It is

to be hoped that the day is passing when the only academic training required of a high school teacher is an elementary knowledge of the branch he is called upon to teach.

In a thought-provoking paper read at the Philadelphia meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, last November, Professor Russell, of Teachers College, treats of The Professional Factors in the Training of the High School Teacher. He points out that the law of supply and demand determines the vocations of most men, as it controls the products of their labor, but that in some vocations the rights of others in mind, body, and estate have to be reckoned with. "By the law of the state, those who are pledged to see justice done between man and man, those who by the nature of their calling are in a position to imperil the health or lives of their fellows, those upon whom the public depends for protection, or who belong to the civil service, are licensed to pursue their vocations. Putting aside those vocations which are licensed for revenue only, it appears that when the state interferes between the practitioner and the public, there is an ethical principle at stake. The well-being of the many must not be sacrificed to the ambition or the cupidity of the few.

"The pursuit of ethical ideals was once the chief characteristic of the learned professions. Witness the moral code contained in the Hippocratic oath which has been the gateway to the profession of medicine for two thousand years. Think of the vows taken by the candidate for the priesthood, and of the pledges exacted upon admission to the bar. The modern state but re-enacts the professional decalogue when it insists upon proper evidence of moral character in licensing the lawyers, physicians, and teachers."

ETHICAL AIM

In addition to the pledges exacted of the teacher by the state, the Church obviously is within her rights when she

exacts of her teachers qualities which will secure the proper cultivation of religion in the hearts of the children. Good moral conduct may suffice for the state, but over and above this the Church must insist upon the religious element. The requirements laid down by Professor Russell will scarcely be challenged by any Catholic educator, but the Catholic educator will, of necessity, add the religious element.

"The first qualification for professional service, therefore, is good character—the living embodiment of moral standards—the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge, and the other is skill. These three—an ethical aim, specialized knowledge, and technical skill—are the trinity upon which professional service rests." The Catholic teacher must, of course, add religious orientation. Nor will it suffice for this latter requirement that the teacher in the Catholic school was born and brought up a Catholic or that he is faithful in his attendance at Mass and regular in the reception of the sacraments; his Catholicity must enter into his work as teacher and lead him to present whatever he teaches in its true relationship to God, to Jesus Christ, and to the Christian Church. All this we must here take for granted and pass on to the consideration of the other three qualifications enumerated.

RELIGIOUS ORIENTATION

"It is generally taken for granted that the college graduate knows enough to teach in a high school; in some localities graduation from a normal school, or even from a secondary school, is considered sufficient evidence of ability to do high school work. I wish to go on record as one who believes that graduation from a college is no

evidence whatever of ability to teach anything. So far as the college is a college and not a professional school, its business is not the training of a teacher or any other professional worker. The college aims to give that general knowledge which should lie at the foundation of every kind of professional superstructure. What the profession demands is specialized knowledge, the mastery of some small field in its relations to other fields of knowledge. But knowledge specialized for the sake of professional service is not isolated information. It is rather the product of broad scholarship focussed upon a particular subject. Right here is where many excellent persons, chiefly some of our ancient classicists and modern scientists, make a grave mistake. They argue that the chief end of scholarly study is the mental discipline that it affords, or the pursuit of truth for its own sake, rather than the understanding of the subject in its cultural setting. Isolated knowledge may be useful in certain technical lines, but knowledge teeming with human interest and specialized along cultural lines is indispensable in professional service."

THE CULTURAL ELEMENT

This is the keynote of the movement for better things in our schools. Isolated knowledge should find no place in our elementary or secondary schools; if it belongs anywhere it is in the research institutions of higher learning. The teacher who is unable to present his subject in its proper correlations with other departments of knowledge and with the vital interests of his pupils has not the requisite equipment of knowledge, however learned he may be in one particular line of work. It does not follow from all this, however, that there is no value in the mental discipline derived from scholarly studies; what is insisted upon is that this is not sufficient and that the present, with its multiplied demands upon the time of the teacher and the pupil, makes it imperative that the value of the subject matter be not lost sight of.

There are few who would attempt to justify the practice to-day, which was too often indulged in during the past couple of decades, of taking a good teacher from the grammar grades and giving her a year or two special training in English in order to fit her to teach English in the high school. No such training can ever result in efficient teaching of English. The person who knows nothing but Latin, no matter how thoroughly he may know Latin, will not be able to teach it effectually. The same is true of every other subject in the curriculum. Such teachers have no power to endow their subject with vitality; they have no power to weave the knowledge which they impart into the organic structures of the pupil's mental life. The knowledge of a subject which a teacher requires must have back of it a wide range of thoroughly organized truth. To quote once more from Professor Russell:

"It follows, therefore, that there must be a general preparation for the beginning of professional study. Call it what you please—intellectual perspective, cultural setting, liberal education—it is something which gives breadth of view and that largeness of life which form the very foundation of every kind of professional service. It is precisely this training for which the college stands. I do not pretend that every college graduate has it, or that there is no other way of getting a liberal education; nor do I claim that a college degree should be the stepping-stone to every learned profession. But I do claim that the intending high school teacher needs a course of general training, the equivalent of the best given in any college in the land, and needs it, too, as a prerequisite to the technical studies in his profession. The professional training of the teacher properly begins with the process of narrowing the field or of intensifying work in some

PROFESSIONAL TRAINING

part of it or, to use a better figure, of focussing what one knows on the problem in hand."

The demand for college training in the high school teacher is rapidly spreading and from present indications it will soon be universal throughout the United States. But a college training, or the possession of an A. B. degree, is not in itself a sufficient guarantee of ability to teach in a high school; to this cultural basis must be added professional training, and so it is usual to exact of the candidate for a position on the staff of our high schools a working knowledge of the professional subjects, such as the philosophy of education, the psychology of education, the history of education, school management, methods, etc. These disciplines are calculated to give the teacher the power to focus his knowledge on the subject in hand and to secure the incorporation of the truth which he imparts into the living structures of the pupils' minds. Academic training is presupposed by professional training. "There is no possibility whatever of giving professional training to an ignoramus. The sculptor may be a stonecutter if he have the technical skill, but a stonecutter can never become the sculptor until he gets the vision in the unformed block of marble. The teacher whose knowledge of a subject is confined within the covers of two or three books—Somebody's Latin Lessons and Cæsar's Commentaries, Books I to IV, we will say, has no trouble in selecting what he will teach. No more has the stonecutter to do with determining his task when it is defined for him in a blue-print drawing. But the master, he who has command of himself and of his subject as well, must pick and choose at every step. Time is precious; opportunity will not wait; he must act, and his artistic eye is quick to condemn every slip that he makes."

ARTISTIC FREEDOM

That professional training in addition to academic proficiency is needed for the high school and college teacher has long since been recognized by professional educators, but the requirement is too frequently ignored in the appointment of teachers to secondary schools and to colleges. The result of this neglect is painfully evident in many things but in nothing more so than in the fragmenting and isolating of the subjects taught in schools where adequate professional training is not possessed by members of the staff. The experience of the writer coincides in this respect with that of the writer of the paper from which we have been quoting.

FRAGMENTED CURRICULUM

"We find in practice that even the best scholars among our college graduates are not ready for a technical course in the selection and arrangement of materials. Too often their training is scrappy. The elective system makes it easy to follow a favorite professor or to omit some essential part of a subject. I recall the case of a graduate of one of our best universities who had studied Latin four years in high school and four years in college, but who had never had a course at any time in Roman History, and who knew next to nothing of Roman life. It is not at all unusual to find college graduates who have had years of training in history made up of fragments called The Reformation, The Renaissance, The French Revolution, and the like, but with no real understanding of the sweep of modern history. A large part of the trouble with teaching the sciences is due to the fact that physics, chemistry, geography, physiography, meteorology, zoology, entomology, physiology, bacteriology, and the rest, are taught as isolated units. Even in mathematics, the most clearly defined of all our high school subjects, the college graduate comes to his work removed by just four years from the problems with which he has to deal. In all such cases the first step is to get back on high school

ground. The Latinist must read Cæsar, Cicero and Virgil, not necessarily stopping with the Four Books of the Gaelic War or with the Catilinian Orations, or with an abbreviated edition of the Aeneid; he should learn to speak the language at least well enough to keep it from seeming dead; and he should inject himself far enough into Roman history to feel the glow of that Golden Age forever imperishable. Likewise the mathematician needs to know what arithmetic, algebra, geometry and trigonometry stand for, what they are, what they mean in every-day life, and what they prepare for in the higher mathematics. It is perspective what is wanted in this subject as in every other subject in the high school. Only by knowing intimately what these subjects are worth in and of themselves, what their practical application is, and what they signify for later development, can we expect our teachers to put correct emphasis on what they teach."

COORDINATION IN THE HIGH SCHOOL

We have borrowed thus largely from Professor Russell's paper because in it he emphasizes the growing demand for closer coordination in the work of the high school. The paper in its entirety will be found in the EDUCATIONAL REVIEW, March, 1913. It is worthy of careful study by every high school teacher and by those who are responsible for the selection or for the training of high school teachers. Current educational literature abounds in material illustrative of the same trend condemnatory of the past and present for the fragmentary condition of the pupil's knowledge and demanding organic unification of all his thought. Professor Smith of Amherst, in a contribution published in the EDUCATIONAL REVIEW, April, 1913, entitled The Unity of Knowledge and the Curriculum, may be cited as a case in point. He says:

"My thesis is that much of the unreality, unpracticality,

and lack of inspiration charged not altogether unjustly against our academic instruction, is due to want of co-ordination in the studies, to the disconnected way in which fragmentary information is imparted in the diverse arts and sciences, all of which properly are, and should be shown to be, parts of one great whole. The curriculum resembles a picture-puzzle rather than a work of art. The student is offered a number of small blocks, on one of which he sees a face, on another some stars, on a third a tree (with a Greek or a square root), and is told, or oftener is left to find out for himself, that when all of the many parts are properly combined, they will produce a famous painting. Now, the arrangement of picture-puzzles may be considered according to taste, either as harmless diversion or as salutary discipline, but is it, I submit, the correct way to study art? Even supposing our student puts the whole together in the end, which is far from being the universal rule, is it not more than doubtful whether his appreciation of, say, the Sistine Madonna, would be increased by having the masterpiece treated in this way? Let us at least show him the whole first. Let us lead him into the universe and turn on all the lights at once, rather than bring him into it in the dark and then throwing a flashlight now into this corner, now into that. If he be dazzled, it is with wholesome emotions inspiring wonder rather than blinding bewilderment. At the very outset of the college course, set before him, in a panorama, infinitely reduced in scale but true to proportions, the whole scheme of things entire as we know them. . . . Such a program will, perhaps, make the reader lose his breath, and the greater scholar he is the more likely this will be. Surely it would be easier to reduce *Paradise Lost* to a limerick than to epitomize all knowledge in thirty lectures. But, after all, the argument of an epic could be given in five

NEED OF VITAL UNITY

lines, and some sort of general impression, not of the whole content but of the nature and relation of the various sciences, could be made in a short course. All I contend is that any such conception, any notion at all of the unity of knowledge would be preferable to the usual complete absence of this ideal. It is an axiom of pedagogy, though one often forgotten in practice, that science implies classification; that to teach or to learn a thing we must relate it to the body of already assimilated matter; that if we give a frame, a logical skeleton, the individual facts will stick to it of themselves, whereas if we offer only the individual facts they will form a flabby, incoherent mass and melt away before the warm impact of more immediately pressing interests."

UNITY IN CATHOLIC EDUCATION

The only fault that we have to find with Professor Smith's contention, if it be a fault, is that he asks for a synthetic presentation at too late a period in the pupil's unfolding life. This work should begin with the child's first year in a primary school and it should be continued throughout his entire school life, not by courses of thirty or any number of lectures, but by the close organic interrelating of all the items of knowledge presented in the curriculum. This movement is already under way and judging from the play of the law of action and reaction, it is to be expected that it will not halt until it has transformed the curriculum and methods of all our educational institutions, and given us a new type of teacher who will not be content with a meagre isolated treatment of any subject. This work must be done for the Catholic schools in such a way as to give God and religious truth their place at the centre of the unified and organized knowledge which it is the aim of our schools of every grade to impart to the children of the Church.

THOMAS EDWARD SHIELDS.

MRS. ALICE MEYNELL AS AN ESSAYIST.

The Essay is a modern outlet of self-expression. The ancients wrote poetry, philosophy, history; so writes *genius* in our day; but *we* write the Essay; that is, we of the large and ever-expanding class produced by modern civilization and introspection combined, who have not genius, and yet, have something to say; who cannot stir the central deeps of *being,* and yet, *can* make a pretty ripple on its surface.

If we go on specializing in literature as in science, we shall soon have a special class of writers to fit every mood of the genus homo; but, so far, the Essayist may touch all moods, and is a specialist only in this sense, that his touch,—his manner of treatment,—is *one.* There is your scientific Essayist, who has something to say on science; he has not discovered a law, or formulated a system; but he has an idea or two, which may fit into *somebody else's system,* and is worth recording. There is the philosophical Essayist, the historical Essayist, the literary Essayist; and there is the much larger class of the general observer of men and things. This grouping, of course, excludes the essay that is *not* an essay,—the salad of many men's remarks and observations dished up in the sauce of one man's arrangement! According to etymology, this is an Essay,—an attempt, but an abortive one, and not the real, literary genus, toward which the name modestly aims. In other words, the Essay without originality is even more unbearable than many other forms of writing that better sustain the lack. In this, it is something like the letter; and it shares the peculiar fascination of personality that makes the charming letter so irresistible.

We are living in a singularly unfruitful, and,—paradoxically,—at the same time, a singularly productive

age; the essay is its exponent, its typical literary form, springing from its peculiar character, and suiting its special need. The soil of mind today is being widely cultivated; we are all very conscious of the intellectual expansion of the times; neat, fussy little gardens of thought abound; but the rich, red grape of *genius*—how rare! And of us Americans especially it must be said: we are producing few thinkers and no seers; where are our philosophies and our epics? And so, we content ourselves with pleasant mediocrity; we have a rich, full crop of literary connoisseurs, we abound in essayists and essays.

However, if a "pleasant mediocrity" is the usual tone and character of this species of literary expression; if its song-birds are merely quite tuneful and agreeable companions of our leisure hours,—we are sometimes surprised by the rara avis, whose unmistakable note thrills upon our unexpectant ear. Genius has modest ways; it does not always soar in the heavens; it lives not always a recluse of the forest. In the hollow of its rhythmic undulations, it sometimes stoops to the lesser harmonies of soul-expression. Sometimes a master hand seizes hold of the frail fabric of the essay, raises it from the flowery but fruitless fields of mediocrity, to the heights of Mount Olympus, and, fashioning a body from its frail substance, there breathes into it an immortal soul! In this sense, of this kind, is *Alice Meynell* an essayist. To her, the essay is not an end, but rather a means, a convenient form. Her cameos of thought *she* calls essays, and so, perforce, must we; and if we are to believe some of the keenest appreciations of the day, this expression of her genius in the essay-form is to join the ranks of the immortals, and go down to an ever-youthful old age.

Alice Meynell's essays are life-studies,—flush with its color, pulsed with the rhythm of life. She is singularly touched with the painter's art; her words are colors; but

she lays them on in tune! Sister of Miss Thompson,—later Lady Butler,—painter of the famous "Roll-call,"—these two gifted women were breathed upon by kindred muses. Perhaps more than in their related blood, Lady Butler and Alice Thompson Meynell are sisters in spirit and in truth, through the ministering Motherhood of Art.

It is difficult to describe Mrs. Meynell,—either the style of her essays, or the fine, quick thought vivifying their perfect form. Beginning with negations,—there is nothing usual, nothing commonplace, nothing expected, about her. There is a subtle strength, a rare exquisiteness, a vivid originality that take us by surprise,—a delighted surprise. She *sees* what ten thousand men and women around her are blind to! She *thinks* through the whole expanse of her radiant intellect; and, she can *write!* At first sight you wonder by what trick of language she impresses you with this individuality of being; this fine, rare remote soul, talking quietly through these pages. You lose yourself in the surprises of thought which she offers you; you find yourself laughing, quietly, for very delight in her unobtrusive keenness, and the delicious illusiveness of her humor. She is exquisite, bewitching, and her daintiness, so fascinating because you feel the strength and the composure behind; the wealth of mental and moral force, of intellectual, spiritual, emotional experience high, rich, profound; and yet, she is so unruffled, so self-possessed, so calm! In her armor of eloquent reserve, you cannot find a rift. Yes,—one, but one, I have found;—she detests the truism, she abominates the platitude, she shrinks from the common-places of expression; and, at times, when perhaps a little *too* fine and high and rare for ordinary comprehension, she seems to say, "You will forgive, if I am not quite plain, for that is a better fault than repetition. I will not offend you by one sentence that either steals or borrows!"

Three small, daintily-garbed books lie before me, her jewel-deposit and legacy of high thinking; the first she calls "The Rhythm of Life and Other Essays"; the second, "The Color of Life and Other Essays on Things Seen and Heard"; the third, "The Spirit of Place and Other Essays." Through these tiny volumes she ranges over many themes; and from many of the titles one can form little idea of the contents. After the initial essay, acute and charming,—The Rhythm of Life,—follows five unique pages of piercing and somewhat prophetic insight, under the heading "Decivilised"; here her pungent wit flashes out the truth "reluctantly discovered . . . that the vulgarized are not *un*civilised, and that there is no growth for them," they are *decivilised;* again she describes a singular type of *character,* under the title "A Remembrance"; one chapter is headed "The Sun," and others,—"The Unit of the World"; "Pathos"; "By the Rail-way Side"; "Innocence and Experience"; etc., etc. Of from three to six pages in extent, these unique papers do not easily suffer quotation; and to tell what Mrs. Meynell writes *about* would be tiresome, when one can read what Mrs. Meynell *says.* With her exquisite pencil, she draws a personality, she paints a landscape, she hints a tragedy, she finds a folly, she discovers a law! And, she is always *with* us. She is human and has no impatient fancy for wings; she shows us truth that lies all about us, but *we* do not *see!* And all the time we feel the hidden wealth that she does *not* share with us. Perhaps we like to have an author take us entirely into his confidence; it flatters us; but Mrs. Meynell is *not* of this kind. The strong, beautiful gates of her just reserve will never be opened wide, this side of death. What a mind, what a soul, these pages convince us of, but do *not reveal!*

Coventry Patmore finds a bond of resemblance between Mrs. Meynell and Emerson. He says: "Of the

sweetness and wit, which are said by Donne, I think, to be woman's highest attainment, there is in these little essays abundance, but they are only the living drapery of thought which has the virile qualities of simplicity, continuity and positiveness. The essays of Emerson, of which those of Mrs. Meynell will sometimes remind the reader, are not to be compared with the best of hers in these greater merits; moreover, the transcendentalism of the American writer afforded a far easier field than that chosen by the English lady. It is very easy to speak splendidly and profusely about things which transcend speech; but to write beautifully, profitably and originally about truths which come home to everybody, and which everybody can test by common sense; to avoid with sedulous reverence the things which are beyond the focus of the human eye, and to direct attention effectively to those which are well within it, though they have hitherto been undiscerned through lack of attention, or the astounding imperfection of common vision for the reality of common things,—is a very different attainment. . . . Emerson had no gravity, and no true sequence of thought, for he lived or attempted to live in a sphere in which the laws of gravitation do not operate, and which, being without limitation, is without unity. In the writing of Mrs. Meynell we have brightness and epigram enough, but they are but the photosphere of weighty, intelligible and simple *human* interest."

If, as we may feel, Emerson's spiritual sense and *manner* resemble Alice Meynell, the substance of their thought is essentially different. Emerson's thinking is airy, misty and viewy; Mrs. Meynell observes the visible, thinks out the thinkable, and lights up the passed-over spaces of definite human life. She never rambles aimlessly through the possible, the interrogatory, the hypothetical; but in the sequestered vineyard of her own mind, she presses out the rich juice of its speculations, casts

aside the refuse, and behold!—the *wine* is ours. Another essential difference between Emerson and Alice Meynell lies in the foundation from which their studies start, the basis of their thinking. Beyond every line of Mrs. Meynell's writing we feel the immense strength of her *certitude,* the poise, the dignity, the command of mighty truth, and forceful faith. She is not continually seeking amid the briars of life for the fair and fragrant bud of truth; she holds it in her hand, and does but study how leaf by leaf the perfect rose unfolds. She hears it in the air, and does but listen to its rhythmic undulations. At the basis of truth's towering peaks she rests in her joyously recognized littleness; for she knows that truth is large, but that it has taken *her* into its immensity!

In her essay entitled "The Letters of Marceline Valmore" we find the following sympathetic comment and profound reflection: " 'Take care of me, my daughter, and cover me well!' Marceline Desbordes Valmore, writing from France to her daughter Oudine, who was delicate and chilly in London, 1841, has the same solicitous journeying fancy as was expressed by two other women, both also French women, and both articulate in tenderness. Eugénie de Guérin, that queen of sisters, had preceded her with her own complaint,—'I have a pain in my brother's side'; and in another age, Mme. de Sévigné had suffered, in the course of long posts and through infrequent letters—a protraction of conjectured pain—within the frame of her absent daughter. She phrased her plight in much the same words, confessing the uncancelled union with her child, that had effaced for her the boundaries of her personal life. Is not what we call a life—the personal life—a separation from the universal life, a seclusion, a division, a cleft, a wound? For these women, such a severance was in part healed, made whole, closed up and cured. Life was restored between two at a time of human-kind. Did these three

women guess that their sufferings of sympathy with their children were indeed the signs of a new and universal health—the prophesy of human unity?"

Again, she writes on the "Color of Life," and keenly says: "Red has been praised for its nobility as the color of life; but the true color of life is not red. Red is the color of violence, or of life broken open, edited and published. Or, if red is indeed the color of life, it is so only on condition that it is not seen. Once fully visible, red is the color of life violated, and in the act of betrayal and of waste. Red is the secret of life, and not the manifestation thereof. . . . The true color of life is the color of the body, the color of the covered red, the implicit and not explicit red of the living heart and the pulses. It is the modest color of the unpublished blood."

And what delicate perception and dainty humor in this little sentence on "grass," whose eradication from the public highways she deplored:—"The accident that made all this difference . . . lay in the little border of wayside grass which a row of public servants—men with spades and a cart—are in the act of tidying up. *Their* way of tidying up is to lay its little corpse all along the suburban roadside, and then to carry it away to some parochial dust-heap." For tragic emotion read "By the Rail-way Side." For convincing analysis, the marvelous little paper entitled "Rejection"; and for magical description and subtility—"The Woman in Grey." And the Essay on Eleonora Duse! but that must be read in reverent completeness,—not mutilated by the liberty of extract or comment.

Mrs. Meynell has also powers of irony and protest. "The saddest truth is better than the merriest lie!"—and so we find from time to time on her pages, the ugly exposure of the false; but she has pity, and no scorn. She has too fine a perception, too rare and keen a discriminative faculty not to measure accurately the shams

and subterfuges, the tricks and vulgarities in human life; but how modestly! with what moderation, delicacy, unobstrusiveness does she share with us her high, fine thought, her "sorrowful great gift" of insight!

Mrs. Meynell is a thinker and an artist; moreover, she is a woman of genius. Along the lines of the human, she thinks; she has the poet's eye, and the artist's cunning of words; she has a genius for *seeing,* both with the physical eye, and with the inner eye of the spirit; and then, she has a genius for making *us* see! Her insight is quick, true, vivid; yet calm. Dignity, intensity, composure are hers, and that ever delightful play of lightsome humor that is the perfect finishing of a gifted mind.

AN URSULINE OF ST. URSULA'S.

Cincinnati, Ohio.

EDUCATIONAL NOTES

The excuse always offered by the competent failure is that he would have succeeded—but he lacked opportunity. And yet this excuse deceives few; for it is a well-known truth that if there is one thing the world is full of it is opportunity. It is a law of things as they are that if one brings the ability the world will establish the opportunity.

READ, STUDY, WORK

Too many people expect success without ability, without work, without anything—idle malcontents that believe the world is in debt to them for honoring it with their presence. Yet how painful must be their awakening when they finally realize that they are mistaken and that they had been paid all they earned.

Learn your lesson now: If you want success, work hard and equip your brain so you will have ability to offer. Don't waste your life waiting for your opportunity. Read, study, work; and before you realize it opportunity will have embraced it and got far on the road to prosperity—Ambition.

Educational Exchange, March, 1913.

Another lesson that seems to be left to teachers to inculcate, is just everyday honesty and integrity. Parents seem to have abdicated; mothers are too busy with their clubs; fathers have too much business and have left the rearing of the family to their wives. The Sunday school gets a few of the children for a few years and then they drift out with their own notions and to their own devices. Therefore if the children get many lessons of genuine honesty, truth telling, forbearance, patience, regard for things sacred and for old age, these lessons will have to come through the school room. The teacher

JUST COMMON INTEGRITY

must assume the role of standing guard between the country and its decay. The next generation will have to settle some very important questions. The elements of decay are always present in anything human; they have attacked the integrity of the American people and there are some indications that they have seated themselves and that there is no serious concern on the part of the adult life of the day. If the next generation of adults are correspondingly indifferent, there is certain to be a serious decline in the standards of life. We know of no better machinery at present than the schoolroom to meet the needs of the hour.

The South Dakota Journal of Education, March, 1913.

THE PROFESSIONAL SPIRIT IN TEACHERS

Wherever a school board can be persuaded that the interests of its school require at least a summer term of normal training for each of its teachers, a beginning has been made in the process of raising the teaching corps to the standing of a technical fraternity. Without that training there is rarely an appreciable professional consciousness. The teacher who has never been identified with a group of students preparing for a definite mission, has as a rule little conception of the breadth and dignity of her calling, or of its distinctive qualities, the things that set it apart from other kinds of work. A large proportion of even the best women teachers drift into teaching, or are forced into it by circumstances. They would not freely elect to teach if there were other work having the same social sanction in the country towns where they live. But, engaging in a work which women are peculiarly fitted to perform, it takes but little professional training to awaken in them the consciousness of the greatness of that work, of their unity with others who are doing the same thing, and of their duty to their co-workers. If for no other reason,

it would be worth while to make technical training compulsory for all teachers, that the spirit of camaraderie and common effort might inspire and lighten the work of those who take it up as a necessity rather than as a choice.

School and Home Education, March, 1913.

THE SECRET OF SUCCESS

Many young men are unable to grasp the secret of success. They see others passing them on life's highway and console themselves with the plaint of unjust treatment. Instead of looking within themselves for the causes of failure, they are prone to place the responsibility upon others. A young man who had been employed by a large corporation in a minor position was recently selected by the officials for one of the most remunerative offices in the corporation. In his selection, the officials had passed over a hundred other employes who were his superiors both in position and in length of service. It was natural that these men should complain; they could not understand the reasons for the selection. One of the disappointed candidates approached the president with the statement: "I had the first claim upon this position by virtue of my long service; I am the equal of this man in education and skill; I have done my work faithfully and I have made special preparation for this line of service." The president promptly replied: "This may all be true, sir; you have no doubt been efficient in your present position, but we have had no evidence of your preparation for this line of service. Several times my superintendent has suggested to you that you might do certain things outside of your line; these were intended to give you an opportunity. You met these suggestions with the question: 'How much extra pay will I get for this?' For this position, we needed a man who had shown his fitness for it, and who never asked extra

pay for an opportunity to show his fitness for promotion."

Edwin Hawley, who worked his way from an office boy to the presidency of one of the great railroad companies of the United States, when asked for the secret of his success, replied: "I always made it a rule to put the best that is in me into the work of my employer, regardless of pay. I am sufficiently a believer in the law of compensation to think that we draw pay for every bit of work that we do. All extra work brings its compensation. In the long run, no work ever goes unpaid." This is the lesson needed in these days of business and professional competition. It is the lesson needed by young men and women everywhere. Teachers plodding along in a narrow sphere, wondering why the world ignores their service, and worrying because others pass them by on the road to professional success, may ask themselves the question, "Have I shown my fitness for a better place in the world?" It is usually the work you do without the expectation of pay that brings promotion and success. I deserve no credit for doing efficiently the work I am paid to do; that much is expected of me. But the work that I do for my employer for which no compensation is scheduled, accumulates to my credit, and, sooner or later, must bring its inevitable reward.

The Educational Exchange, March, 1913.

I wonder how many rural teachers ever think of how much they can increase the happiness of those about them by leading them to see the beauty in their surroundings—by helping them to come into possession of the culture of their environment.

Rural life and its manifold interests have ever been the chief source of inspiration of artists and poets—yet how

many of those living in the country see what the artist sees or hear and feel what the poet sings of? With a little effort to increase your own ability to recognize the beauty around you and a desire to pass the pleasure along you may set abroach the minds of your pupils and associates, so that they, too, will see beauty in the commonplace and have a new world opened to them. Possibly none of them will ever be able to give either pictorial or metrical expression to their inner understanding, but their own lives will be enriched none the less.

PROTECT THE BIRDS

To one who knows not how to see it the gray sky is dull and colorless—to the knowing eye it is glorified with rich tints of rose and pearl and amethyst. The nature lover never lives a gray life under a leaden sky. Though both the morning and evening are glorious to him, the cool, mist-filtered dawn differs in color from the warm dry twilight.

Be one yourself and then help others to be nature lovers.

Along this line nothing will yield greater pleasure than a study of bird life with its variety of interests. Let us learn to know these little creatures living in our trees and hopping about our lawns—working for us, ridding our orchards and fields of insect pests and keeping down noxious weeds by feeding on their seeds—and singing us songs to gladden our days.

Let us learn to distinguish the rollicking notes of the bobolink from the prayerful tones of the tanager, the liquid call of the wood thrush from the hymn of the hermit, the weird warning of the owl from the hoarse whistle of the woodpecker and the harsh rattle of the kingfisher. Let us learn what the ancients thought of them and handed down to us in the form of legends and supersitions and let us become acquainted with their home life—learn how they manifest their interest in each other—how they establish their homes, find their food

and rear their little ones—what their value is to us both intrinsically and esthetically—and how they respond to the call of the South.

Bird students all over the country are sounding a note of alarm over the rapid decrease of many varieties of birds because of lack of protection afforded them and are calling on our legislatures to pass laws in their interests.

Let us learn to know them—then we will love them and the sheltering arm of love will be their greatest protection.

Learn what to see in bird life and you will find countless numbers of them coming to you to be studied—blue jays, robins, sparrows, woodpeckers, orioles, wrens and thrushes. Throw crumbs to them and they will come and feast at the table set for them—warily at first and later with full confidence as acquaintance grows—alone at first but later accompanied by their rising progeny, who are shown how friendly human creatures can be. Bird banquet boards and bird baths are greatly appreciated by feathered friends, as are also comfortable nesting places. Give them shrubbery to nest and hide in—the hospitality of berry-bearing vines is always accepted. Wild cherries and mulberries are especially enjoyed by robins and rose-breasted gurbeaks, while nuthatches and chicadees gladly feast on suet and bones not too closely picked, bound to winter limbs. Banish the cat.

Begin a campaign of education showing that it is the part of wisdom to protect these feathered laborers who compensate for the small amount of food taken by the efficient service rendered. Incredible numbers of destructive grubs, flies, and worms, destroyed by them—chinch bugs, wire worms, grubs, crane flies and boll-weevils are held in check by them. At a single meal countless pests are destroyed. When insect food is plentiful grain is undisturbed.

Midland Schools, March, 1913.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Board of Trustees of the Catholic University held their spring meeting on April 2, Cardinal Gibbons presiding. Some of the important transactions of the meeting were the authorization granted for the building of a new dining hall to accommodate the increasing number of lay students, and the further authorization given to the Chancellor to make provision according to his judgment for additional classrooms and laboratories. The new Gibbons Memorial Hall was declared a university college. This forms the third of such colleges on the University grounds, Divinity Hall and Albert Hall being the other two, as distinct from the colleges of the religious orders which are affiliated to the University.

The Departments of Botany and Biology which hitherto have been separate were united by the Board under the Department of Biology and Botany. Doctor Patrick J. Lennox was promoted from Assistant Professor to be full Professor in the Department of English Language and Literature. The Board confirmed the nomination of Reverend Doctor Charles F. Aiken as Dean of the Faculty of Theology. It was voted that resolutions of condolence be sent by His Eminence, Cardinal Gibbons, to Mr. John P. Morgan on the death of his father, the late J. Pierpont Morgan, who was a benefactor of the University and who last year received the honorary distinction of Patron of Arts and Letters. The trustees in attendance at the meeting were: Cardinal Gibbons, Chancellor; Cardinal Farley, of New York; Cardinal O'Connell, of Boston; Archbishop Riordan, of San Francisco; Archbishop Messmer, of Milwaukee; Archbishop Glennon, of St. Louis; Archbishop Prendergast, of Philadelphia; Archbishop Quigley, of Chicago; Archbishop Keane, of Dubuque; Bishop Harkens, of Providence; Bishop Canevin, of Pittsburgh; Monsignor Lavelle, of New York; the Honorable Walter George Smith, of Philadelphia; the Honorable Charles J. Bonaparte, of Baltimore; the Honorable John D. Crimmins, of New York.

On the evening of April 2, the Honorable Joseph E. Ransdell, United States Senator of Louisiana, delivered a lecture at the University on "The Southern Lawyer," under the auspices of the Law Club. The lecture was open to the public and was well attended.

COLLEGE BUILDING DESTROYED

Niagara University sustained a grave loss on March 4 when Alumni Hall, one of the most serviceable halls on the campus, was totally destroyed by fire. Only the walls now remain of the building which contained the college theatre, the music rooms with their equipment of pianos and band instruments, the meeting rooms of the college societies, some of which had been recently furnished and in which were kept many valuable records, pictures, etc. Some rare collections of mounted birds and animals in the museum, and the entire equipment in the business classrooms, including many typewriters, were destroyed. No announcement has been made in reference to the reconstruction of the Hall.

GOLDEN JUBILEE OF CATHOLIC COLLEGE

La Salle College, Philadelphia, celebrated on April 9 and 10 the Golden Jubilee of the granting of its charter as a college by the State of Pennsylvania. Beginning on Wednesday morning with Solemn Mass of Thanksgiving in the Cathedral at which Archbishop Prendergast officiated, the celebration continued until Thursday evening when a great public demonstration took place in the Metropolitan Opera House. The students past and present and their many friends of the laity, prominent members of the Brothers of Christian Schools, and distinguished prelates of Philadelphia and elsewhere contributed by their presence to make the occasion the greatest in the history of the institution. The sermon at the Mass by the Rt. Rev. Philip R. McDevitt was a forceful presentation of the work of Blessed John Baptist de la Salle and his community in the history of education, and an excellent exposition of the great educational activities of the Catholic Church, especially in the United States. The preacher said in part:

Today it seems to us simple and obvious that those who teach should be pledged unreservedly to their vocation, and that they should be trained to discharged its obligations. But these evident truths were not so fully recognized two centuries ago, when John Baptist de la Salle proclaimed his purpose to organize a community of teachers and to establish a school for their training. The efficient carrying out of the ideas of John Baptist de la Salle brought about a revolution in the education of the seventeenth century and has profoundly influenced the education of the world for the last two hundred years.

In addition to the radical reformation whereby the teacher should be devoted entirely to his work and should be trained to discharge its requirements, John Baptist de la Salle made other far-reaching contributions to the science and art of education. At the close of the seventeenth century he organized a Sunday school in the parish of St. Sulpice, Paris. It is an eminent English and non-Catholic educator who says: "This seventeenth century Sunday school forestalled in a remarkable manner more than one educational institution which is commonly thought of as much later in origin. To say nothing of the Sunday school proper, eighty-one years before Raikes of Gloucester (1780), the school of St. Sulpice was first and foremost a continuation school in the modern German sense, that is, it gave to lads and young men engaged in wage-earning a course of teaching that was based upon the instruction acquired in their earlier years, through the elementary school, and designed to carry that instruction to a high stage. The school was also, in a measure, an anticipation of the technical or, rather, trade school, whose general institution is a noticeable point in the recent educational history of the great cities of our day." (Adamson's "Pioneer of Modern Education," page 223.)

The elementary schools organized by John Baptist de la Salle were marvelously successful, and, speaking of the time prior to the French Revolution, have been referred to "as without doubt the most effective elementary schools in

existence." (Parker's "Modern Elementary Education," p. 100.)

But, alas, that mighty upheaval in the social, political and religious life of France wrought the almost total annihilation of both the teachers and the schools of John Baptist de la Salle. Happily, when the horrors of the Revolution had passed, the dawn of the nineteenth century witnessed a revival and an expansion which, in three-quarters of a century, brought the sons of De la Salle to all parts of the civilized world. In 1846 they came to the United States. In 1853 they opened their first school in Philadelphia.

In 1863 they received from the Commonwealth of Pennsylvania a charter to conduct a collegiate institution; this morning we are assembled to commemorate the golden jubilee of this auspicious and momentous event in Catholic education in this archdiocese.

Today's celebration, which, in one sense, is local in character, is, in another, national, I may say international, in its significance; for La Salle College of Philadelphia is but one school in the thousand the world over, all dominated by the same spirit, and its teachers are only a few of a mighty army of teachers who find their inspiration, their model, their exemplar, literally, their patron saint in the supremely and justly celebrated educator, St. John Baptist de la Salle.

The banquet tendered at the Bellevue-Stratford Hotel was a gratifying success in point of numbers in attendance and enthusiasm. Many tributes to the Brothers appeared in the speeches which were begun by Archbishop Prendergast, whose subject was "Our Holy Father, The Pope." Brother Edward spoke in behalf of La Salle and voiced the appreciation of the Brothers for all that the magnificent celebration manifested. Toasts were responded to as follows: "Our Country," by Dr. Charles H. McCarthy, of the Catholic University; "Our Alma Mater," by Rev. John D. Maguire, Ph.D., of the Catholic University of America; "The Brothers of Christian Schools," by

the Honorable William H. De Lacy, of Washington, D. C.; "Our Sister Colleges," by Very Rev. Edward G. Dohan, O.S.A., of Villa Nova; and "Our Alumni," by Thomas J. Meagher, of Philadelphia.

BISHOP OPPOSES FREE TEXT-BOOKS

The Right Reverend Philip J. Garrigan, D.D., of Sioux City, Iowa, has opposed the introduction of free text-books in the public schools of the State of Iowa. In a letter to the press he based his objection on the grounds of the increased taxation and the extra burden it would place upon the Catholics who, he said, are already saving the State of Iowa vast sums of money. He stated that the 7,700 children in the schools of the diocese save the taxpayers of the State annually $270,000, and that the 1,140 children in the six parochial schools of Sioux City saved the taxpayers last year more than $40,000. "Free text-books for the public schools of this city," the Bishop said, "would cost approximately from $20,000 to $25,000 a year—an additional levy of about 2 mills. This additional taxation is unjust because unnecessary, and would be a great hardship for the majority of the taxpayers."

CATHOLIC NORMAL SCHOOL ENLARGED

The new addition to St. Francis Academy, Joliet, Ill., was solemnly dedicated on March 25 by the Most Rev. James E. Quigley, D.D., Archbishop of Chicago. The ceremony was attended by many local and visiting friends of the institution, including several clergymen from Chicago. The new wing, which has been completed at a cost of $100,000, greatly improves the educational facilities of the Academy and enables the Sisters to meet the demands of an ever-growing music school, which carries the pupils through a complete musical education from the elementary to a post-graduate course. A splendid auditorium for recitals and concert work is one of the features of the new building. The outer dimensions of the wing, which is four stories in height, are 152 by 60 feet, exclusive of an ell which connects the new structure with the chapel and which will be used as an infirmary.

St. Francis Academy was founded in 1869 and received its charter in 1874. It is the mother house and novitiate for the United States of the Franciscan Sisters of Mary Immaculate. The congregation, established at Joliet in 1865, was the first community of religious teachers in that city and the first Franciscan Sisterhood in the State of Illinois. Up to 1904 a day and boarding school was successfully operated with a large circle of interested patrons, but in that year the regular courses were closed to extern pupils and directed to the normal training of novices of the community. The art and music departments have, however, remained open to externs and have been well attended.

SOUTHERN EDUCATIONAL CONFERENCE

At the largely attended and important Conference for Education in the South, held at Richmond, Va., from April 15 to 18, the question of rural education was perhaps the most widely discussed topic. There were present organizations of State Superintendents, State Supervisors of Rural Schools, County Superintendents, District Superintendents, the Presidents of Normal Colleges, Workers for the Training of Teachers, Representatives of Colleges and Universities, Presidents of Agricultural Colleges, Teachers of Agriculture, and other associations representing the various phases of educational activity in the South.

In the College Conference, which includes the presidents and members of faculties of colleges and universities, the question discussed was "A System of Extension Work Adapted to the Rural Communities of the South." The Conference of Workers for the Education of Teachers, which includes the deans and teachers in the schools of education, of colleges and universities, the presidents and members of the faculties of normal schools, discussed "The Certification of Teachers." The Southern Association of College Women heard addresses on "Keats for the Kitchen," by Mr. Lawrence Abbot, President of the Outlook Company, New York; on "What the A.B. Degree Should Represent," by Miss Eleanor Lord, Dean of Goucher College; on "Standards of High Schools," by Miss Probst, Goucher

College; on "Improvement in Standards in Southern Colleges Since 1900," by Miss Colton, Meredith College; and on "Some Factors in the Education of Women," by Dean Edward K. Graham, University of North Carolina.

Excerpts from the program, which may be of interest, follow: Conference of Kindergarten Workers, Topic: Mill and Mining Villages in the Rural Districts; How Their Needs are Best Met by the Kindergartens—Miss Ruth Floyd Anderson, Chairman. Conference of the Education of the Negro, Topic: The Improvement of Country Schools; Conformity to Honest Standards. Conference on the Education of Women in the Country, Questions with discussion: The Rural School as It Is and the Tragic Consequences for the Women on the Farms; The Rural School can be Made Adequate for the Training of Women to Meet Present-Day Rural Problems; The Re-organization Needed to Make It Adequate; How More Adequate Training Would Reach the Women of the Farms; The Relation of High Schools and Colleges to the Improvement of Rural Life. Conference on Taxation, Question: The Problem of School Taxes, with Reports on the Method of Raising and Apportioning School Funds and on the Florida System. On an evening program rural school work was again considered as follows: "The Need of Effective Schools for Our Farming Populations, and How These Schools can be Developed," by J. E. Swearingen, State Superintendent of Public Instruction in South Carolina; "How We Are Working Out the Rural Problem in South Carolina," by W. K. Tate, State Supervisor of Rural Schools; "The Struggle in Kentucky and the Outcome," by T. J. Coates, State Supervisor of Rural Schools.

STATISTICS FOR CATHOLIC SCHOOLS

The school statistics of the "Official Catholic Directory" for 1913 show that 1,593,316 young people are under Catholic care in the parish schools, orphan asylums, industrial schools, academies, high schools and colleges. There are 230 colleges and academies for boys and 684 academies for girls where higher education is provided. The academies for girls are more numerous than the high schools and colleges for men, but they do not

equal in number of students the latter institutions. The parish schools number 5,256 in which 1,360,761 children receive their elementary education, a notable increase over 1912 when there were 5,119 schools with an attendance of 1,333,786.

DEATH OF PROMINENT SCHOOL OFFICIAL

The Reverend Michael J. Considine, who died suddenly on April 11 as pastor of Holy Trinity Church, New York City, had a long and important connection with the Catholic school system of the archdiocese. In 1889, Father Considine, who had been a director and teacher in St. Joseph's Seminary, Troy, was appointed to the office of Superintendent of Catholic Schools, and the work of organizing and perfecting the system was carried on by him for eleven years. His appointment was of more than local significance for the Catholic schools. It marked the beginning of a movement in the dioceses of the United States which has since spread throughout the country and is accomplishing much for the establishment and maintenance of a definite organization of elementary education.

The School Board of the Archdiocese of New York was the first to recognize the need of a special diocesan official, who, under the Board, would discharge the office of superintendent or inspector, and as Dr. Burns says in his "Growth and Development of the Catholic School System in the United States," in 1888 the Rev. William J. Degnan, D.D., was appointed inspector of schools. The title was later changed to that of superintendent. Dr. Degnan resigned after a year, on account of ill health. The Rev. Michael J. Considine was selected to succeed him, and continued in the position during the ensuing eleven years. Father Considine labored successfully to raise the standards of the schools, and in this he was warmly supported by the school board as well as by Archbishop Corrigan. Other dioceses were quick to notice the beneficial effects of the superintendent in New York. The Rev. Stephen F. Carroll was appointed inspector of schools for the Diocese of Omaha, in 1891, and the plan was soon adopted in other places."

When appointed to the Church of the Holy Trinity Father Considine resigned as Superintendent of schools, but held the

office of Secretary of the School Board until his death. He had, consequently, been connected with the educational administration of the New York Archdiocese for almost twenty-five years. He was the author of the "Teachers' Manual for the Diocese of New York," one of the first, if not the first, of the courses of studies for Catholic schools and practical guides for teachers. He also contributed articles to reviews on the New York schools and on general educational topics. The eulogy pronounced by Monsignor Lavelle was a fitting tribute to a life of rare devotion to every phase of priestly duty and of a consuming zeal for the religious training of the young.

NEWS ITEMS

Nearly $1,000,000 is now on deposit in school savings banks in 1,149 schools throughout the United States.

Illiteracy is practically banished in Prussia. Out of 165,841 army recruits in 1911, all but 24 could read and write.

More than half the desks and tables in the primary schools of the Philippine Islands were made by the pupils themselves.

The Montessori method is to be tried by the normal schools of Ontario, Canada, following investigations of Montessori schools in the United States.

Lima, Peru, will be the meeting place of two important gatherings this summer—the sixth Pan-American Congress and the fifth Latin-American Congress.

The National Panhellenic Congress, composed of prominent college Greek-letter societies, reports that it has "taken a firm stand against high-school confraternities."

Over six hundred summer schools have announced sessions for 1913, according to the educational directory issued by the United States Bureau of Education.

The California State Legislature has adopted a resolution favoring Federal aid for industrial education and urging the establishment of a national university and a department of education at Washington with a secretary in the Cabinet.

Vocational work in high schools is now fully recognized with other subjects for admission to the University of Kansas. Three of the required fifteen units may be in manual training, domestic science, stenography, bookkeeping, agriculture, or commercial law. The University of Michigan also accepts vocational subjects.

Cincinnati has tried compulsory vocational training and is well satisfied with the result. The pupils did not like it at first, apparently because of the compulsory feature, but now seem to take to it with enthusiasm. The school authorities have had the hearty co-operation of the manufacturers in the work.

An exposition known as "The Adria Exposition" will be held at Vienna during the coming year under the auspices of the Austrian Government and the city of Vienna. It will be devoted to exhibits showing the civilization, history and scenic beauty of the Adriatic countries.

A list of accredited high schools of the South is to be made out by the Association of Colleges and Secondary Schools of the Southern States in order to stimulate the high schools to maintain high standards. It is intended that the "Southern List" shall be an honor list of schools for the entire section.

Tennessee spent nearly twice as much money last year for high-school purposes as the year before, and the actual number of high-school buildings increased one-third. Other significant increases reported by the State high-school inspector are: Enrollment, 46 per cent increase during the year; daily attendance, 47 per cent increase; length of average term, ten days more than the year before; and teachers 65 per cent more. In the meantime the average cost of high-school tuition has been reduced from $4 to $3.96 per month.

In a recent comparison between pupils in a closed-window schoolroom and those in an open-window room in Philadelphia, it was found that the open-window class surpassed the others in almost every test. The temperature of the closed schoolroom averaged 68 degrees, while for the open-window room it was 47 degrees.

Mississippi has built 27 county agricultural high schools in the past two years at an average cost of $30,000 per school. These schools furnish board and dormitory facilities for $5.50 per month, and the boys and girls are paid a certain amount per hour for the work they do, so that in most cases the expense to the pupil is reduced to about $3 per month.

"The Make-Time School" was established this year (1912-13) at Dayton, Ohio, for pupils over fourteen years of age who have finished the seventh grade work, but through sickness, moving, etc., have been retarded in their school work. Under a competent teacher these children meet in a central school from 8.30 a. m. to 2.10 p. m. on school days. The purpose is to enable the children to finish the work of the eighth grade and first-year high school in one year, taking essentials only. The following high-school work is covered: English, algebra, science with home and school garden work, manual training for the boys, household economics for the girls. The enrollment has been 26 pupils, 9 boys and 17 girls. The work has been a success and will be continued.

PATRICK J. MCCORMICK.

Primitive Catholicism, Mgr. Pierre Batifol, Litt.D. Translation by Henri L. Brianceau of St. Mary's Seminary, Baltimore, from the fifth French edition of *L'Eglise Naissante,* revised by the author. New York: Longmans, Green and Company, 1911, pp. xxviii+424.

This work has been in the hands of students of Church History for some time in its French form. Its scholarship has stood the test of the severest criticism. English-speaking readers owe a debt of gratitude to Father Brianceau for placing this book within their reach and for the excellent English in which he has cast it.

The opening paragraph of the Introduction to the fifth French edition outlines the scope of the work: "The subject I am proposing to treat, and which, if God permit, I intend at some future date to pursue down to the epoch of St. Augustine and St. Leo, is the history of the formation of Catholicism, that is to say, of the Church in so far as it is a visible, universal society, built upon the framework of a rule of faith and a hierarchy. In the present volume on "Primitive Catholicism" I study the origins of this formation, taking the time of St. Cyprian as the term of these origins. It might indeed be contended that their real term was reached more than half a century before this time, but his writings and the discussions in which he took part, show so clearly that the doctrines and institutions of Catholicism were then generally accepted, and, on the other hand, the historical continuity that had governed the development of these doctrines and institutions of Catholicism were then generally accepted, and, on the other hand, the historical continuity that had governed the development of these doctrines and institutions up to his day, makes itself so sensibly felt in these same writings, that they complete for us in an admirable manner the knowledge we are able to acquire of the two hundred years of previous Christianity."

Not only have Catholics recognized the value of Primitive Catholicism, but it has drawn a high tribute from Professor

Harnack, the leader among the Protestant historians of the present time. In his review of Batifol's work in *Theologische Literaturzeitung,* January 16, 1909, he says: "The author has rendered to his Church * * * a most signal service, for one could not undertake with greater special knowledge of the subject to establish the original identity of Christianity, Catholicism, and the Roman Primacy. He does not seek to prove his thesis by means of metahistoric speculation which does not concern itself with the chronology of events, but confines himself to the territory of facts and their consequences, and seeks to furnish a truly historical demonstration."

THOMAS EDWARD SHIELDS.

Mouth Hygiene and Mouth Sepsis, John Sayre Marshall, M.D., Sc.D. Philadelphia: J. B. Lippincott Company, 1912. pp. 262.

This convenient little manual should have a very wide circulation. It comes from the pen of an eminent authority. Dr. Marshall is Captain in the United States Army, retired; he was formerly examining and supervising Dental Surgeon, U. S. Army, and President of the Board of Examiners. In the materials presented, the book is destined to meet the needs of the dental profession, of students of dentistry and medicine, trained nurses, school teachers, and sanitarians. The elimination of technical terms renders the book available for the general reader.

Within recent years public attention has been focussed on the prevention of disease. The growth of large cities renders this imperative. The spread of science has opened the eyes of the public to the many dangers to health and happiness that lie around us on all sides. But in spite of all this dissemination of knowledge, it is probably true that not more than a small percentage of our people have any conception of the dangers to their own health that lie in a neglected mouth.

Dr. Osler, in a recent address before the Royal Dental Hospital of London, said: "Oral hygiene—the hygiene of the mouth —there is not one single thing more important to the public in the whole range of hygiene than that. . . . If I were called upon to state which of the two, in my opinion, causes the most

evil, alcohol or decayed teeth, I should unhesitatingly say decayed teeth."

In his introduction, Dr. Marshall says: "We know of nothing that is more shocking and disgusting than a mouth which is a stranger to the tooth brush, or one that only semi-occasionally is treated to a half-hearted scrubbing with this most valuable toilet article. Do we not turn away from such individuals with positive loathing? Do we not shun them almost as much as we would an individual suffering from small-pox? And why? Because they are poisoning the air which you and I must breathe with myriads of disease-producing organisms, perhaps the organisms of pulmonary tuberculosis, pneumonia, diphtheria, tonsilitis, bronchitis, la grippe, and numerous others."

Bacteriology has revealed the fact that more than one hundred and fifty forms of bacteria make their home in the human mouth; many of these are disease-producing germs. Miller, in his work "Micro-organisms of the Human Mouth," makes the estimate that in one mouth which has come under his observation there were not less than 1,140,000,000 micro-organisms. This, surely, should be bogie enough to scare careless individuals into a more vigorous use of the tooth brush.

The volume before us is full of practical information and of sound advice.

THOMAS EDWARD SHIELDS.

In St. Dominic's Country, C. M. Antony, edited, with preface by Rev. T. M. Schwertner, O.P., S.T.L. New York: Longmans, Green and Company, 1912, pp. xxiv+316, $1.60 net.

The world of to-day turns its eyes with sympathetic understanding to St. Francis of Assisi. The luxury of our time and the manifold abuses to which it leads invests the poverty and austerity of St. Francis with charm. But the work of St. Dominic, his contemporary, while not less important for Christendom is far less understood. With the decay of dogmatic Protestantism and the general prevalence of agnosticism and materialism, one could scarcely expect a sympathetic understanding of St. Dominic's life-work, the stamping out of the Albigensian heresy. There is in some respects

too much similarity between the heresies which St. Dominic undertook to root out and contemporary modes of thought and action to render it easy to secure a sympathetic understanding of St. Dominic's motives and actions. Nor is the difficulty wholly due to the current of modern thought and feeling outside the Church. Until an insight is gained into the causes that led to the rise and rapid spread of the dangerous heresies which devastated the fair provinces in the south of France it will not be possible to understand St. Dominic nor his work.

The brief but able preface from the pen of Father Schwertner adds not a little to the value of the charming book before us. One can readily understand the horror with which a zealous son of the Church, who was fed on the pure teachings of Jesus Christ, would look upon the Catharists, whose history and main tenets are thus briefly stated by Father Schwertner: "The Catharist movement was supremely dangerous. It was utterly anti-Christian in its teaching. Guiraud has shown that its main tenets filtered into the Occident from the old pagan Orient by means of Manichaeism. It adopted some Christian practices the better to obtain a footing among the Christian peoples of Europe. It struck at the very foundations of society in so far as it advocated the rejection of marriage, and insisted on the duty of race suicide. The *'endura'* opened a way of escape to such as might long have been useful members of society. If the medieval world was saved from this mighty cataclysm it was in great part due to St. Dominic, who with wisdom and foresight, and true knowledge of the needs of the hour, threw up the impregnable dykes of Catholic teaching and morality against the murky waters that rushed onward and downward. Others before him had essayed to stem the tide. But their defence was unavailing because they had failed to measure the strength of the force opposed to them." The preface traces the causes that led the people to accept heresies which on their face were so repugnant to Catholic faith and morals, but it must not be supposed that the book is a controversial treatise. It is a charming descriptive narrative. It breathes the fragrance of the flowers and vines and is filled with the cool shade of the roadways over which the saint

traveled. The scope of the work will be best seen from the following paragraph taken from the author's introductory note:

"The book is not a life of St. Dominic—not even a connected history of the saint between 1205-1219, the period which he passed almost entirely in France. Still less, though several chapters deal with this much-discussed war, does it claim to be a history of the Albigensian Crusade. That history has still to be written. It is simply an attempt to describe St. Dominic's country as it is to-day, for the benefit of those of his children who have not, and may never have, the opportunity of visiting it; and to stir in the hearts of others for whom such a pilgrimage is possible, a great desire to make it! With such descriptions history naturally links itself, and each town, each village is fragrant with memories of St. Dominic, many—though by no means all—of which are noted in their place."

THOMAS EDWARD SHIELDS.

The Last Century in Europe (1814-1910), C. E. M. Hawkesworth, M.A., late scholar of Queen's College, Oxford; Assistant Master at Rugby School. New York: Longmans, Green and Company, 1912, pp. viii+526.

It is, perhaps, too early to expect a dispassionate judgment of the period covered by this book, nevertheless, it will not be without its usefulness at least to the mature student who will be stimulated by its perusal to a search for confirmation or rejection of many of the views expressed. The author makes no pretense at first-hand information or thorough verification of much that is expressed. He says in his preface: "Many years ago, a friend, not specially nurtured on history, but carried away by a somewhat romantic account of the early struggles of modern Bulgaria, hazarded the suggestion, in my hearing, that the nineteenth century would provide in the future the most interesting and instructive period for historical study. The suggestion, which I have come to regard as a truism, appeared to me at the time to be highly paradoxical. My own studies had been for the most part historical, yet of the history of the nineteenth century I had obtained no more definite impression than that it constituted a flavorless

compost of legislation, constitution-making, party politics and the fortunes of ministries, vitiated by obvious prejudice, and only to be made palatable by scraps of gossip from the parliamentary green-room and occasional references to continental warfare. * * * There was no one book providing a continuous narrative of the development and mutual relations of all the European Powers which was not either too condensed and too impersonal to be interesting, or too guarded in its conclusions, too detailed in its information, and too allusive in its references to illuminate the darkness for a beginner. Any comprehensive view of the period could only be obtained from a library. It was not difficult to understand why the schoolmaster, the student, and the general reader had eschewed so uncharted a sea. It was, therefore, with the hope of providing something of which I have myself felt the want, that I undertook my present task. My efforts have been strictly limited like the purpose I had in view and my own restricted opportunities. I have been dependent upon the labors of others to an extent which could only be represented adequately in a mass of references at the foot of every page, a form of acknowledgment impossible in a book of this size."

Thomas Edward Shields.

Major John Andre, an Historical Drama in Five Acts, P. Leo Haid, O.S.B., Director of the Senior Dramatic Association, St. Vincent's College, Beatty, Pa. Belmont, N. C., 1913.

This drama has been popular in our schools for many years. It has been reprinted again and again, but it has been out of print since the Baltimore fire. There is a growing realization of the value of dramatization in the educational process. The child gains a deeper insight and a keener interest in whatever he personifies. The stage setting and the costumes help to quicken the imagination and the audience stimulates the emotions. The net result is a lesson that sinks deep in the memory and easily assumes a place in the structure of the developing mind and heart. In Major John Andre the Right Reverend author teaches valuable lessons of religion, history, and patriotism. The play has done valuable service in many of our colleges, and it seems destined to have a still wider field

of usefulness in the future. We need many more plays constructed on similar lines for use in our schools.

THOMAS EDWARD SHIELDS.

Both Sides of 100 Public Questions Briefly Debated, By E. D. Shurter and C. C. Taylor. New York, Hinds, Noble & Eldredge, 1913, pp. xvii+260.

Every educated man is by profession a public speaker. People look up to him as to an authority. The success and usefulness of his gifts depend to a large extent on his command of the art of simple and fluent oral expression. Whatever therefore assists in the cultivation of this practical end of the educative process ought to receive great care and attention during the formative period of school life. Debating or the art of persuasion holds an important place in this essential task of the school and any direct aim at the improvement or advancement of this useful exercise, for the promoting expression deserves especial notice and recommendation. "Both Sides of 100 Public Questions" is just such a contribution and will prove, as the authors announce in their preface, to be a useful "handbook for school and college debaters and for all those interested in literary and debating societies."

The main features of the volume are well stated in the preface, which, due to its conciseness and brevity, is exceptionally worth a perusal. The chief value of the volume, however, lies in this: that it is an additional factor, assisting the school in its endeavors to provide methods and opportunities for expression, which, as one noted educator tersely states, "crowns the work of education."

The subjects chosen are well adapted to the needs of our young men and will, because of this, add to the use of the work. The cover design is also worthy of note because of its neatness and suggestiveness.

LEO L. MCVAY.

Five Centuries of English Poetry, George O'Neill, S.J., M.A. Longmans, Green and Company, London, New York, i+xvi+368 pp., $1.25 net.

This volume is a unique and useful work, correctly conceived

and admirably executed. In this compendium of English Poetry, Father O'Neill has provided the student with sufficient source materials for further study and development. The copious philological and the short biographical notes add greatly to the utility of the work as a handbook for undergraduates.

Leo L. McVay.

The House and Table of God, a Book for His Children, Young and Old, the Rev. W. Roche, S.J. New York: Longmans, Green and Company, 1912, xii+149.

"This little book is meant to help you in this long game of life [the game of seeking God] at an age especially when you begin to play it secretly, on your own account, alone with God in the solitude of your soul; when, for a moment, to entice you nearer, He hides Himself in a mystery of light; or when you, perchance, unhappily [for this is not the game] attempt to hide yourself from Him." This closing paragraph from the author's preface suggests the scope and character of the book. In it the author has presented, with an unction and simplicity that cannot fail to please the adult and will reach the heart of even young children, many of the great truths of the spiritual world. It does not aim at originality, but to the old, old saving truths, the gifted author lends a new charm through his manner of presentation.

The New Psalter and Its Use, the Rev. Edwin Burton, D.D., Vice-President and Professor of Liturgy at St. Edmund's College, Old Hall, and the Rev. Edward Myers, M.A., Professor of Dogmatic Theology and Patrology at St. Edmund's College, Old Hall. New York: Longmans, Green and Company, 1912, pp. xii+258, $1.20 net.

"This book is meant for the practical use of two distinct groups of readers: for the use of those who are accustomed to the Roman Breviary and who wish to form a clear idea of the connection of the new legislation and the old Rubrics with which they are familiar, and also for the use of those who are beginning to say the Divine Office."

Ulysse Chez Les Cyclopes, Octave Simone, edited, with Notes, Exercises, and Vocabulary by T. H. Bertenshaw, B.A., B.Mus., Assistant Master in the City of London School. New York: Longmans, Green and Company, 1912, pp. 62, 20c.

Cursus Philosophiae Naturalis, De Inorganicis, de Vita Vegetativa, de Vita Sensitiva, de Vita Intellectuali, de Composito Humano, de Mundo Universo. J. de la Vaissiere, S.J. 2 Vols. Paris: Gabriel Beauchesne, Editeur, 1912.

A Child's Rule of Life, Robert Hugh Benson. Drawn by Gabriel Pippet. New York: Longmans, Green and Company, 1912, pp. 25.

The simple catchy rhymes and the illustrations can hardly fail to interest little children.

The Princess and the Goblin, Simplified by Elizabeth Lewis with six full-page illustrations in color by Maria L. Kirk. Philadelphia: J. B. Lippincott Company, 1913.

The story is simplified from George Macdonald's Stories for Little Folks.

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